



Zion's Herald

WEDNESDAY, JUNE 8, 1904



HON. CARROLL D. WRIGHT, LL. D.
Commencement Orator, Boston University

New Epworth League Secretary

REV. ALBERT SIDNEY GREGG.

There is intense interest in Rev. Dr. Edwin M. Randall, the newly-elected General Secretary of the Epworth League. New England Epworthians, especially, want to know whether the man will command their respect and allegiance, independent of the office he holds. The writer feels that he can speak with a measure of authority on this subject, because of his acquaintance with Dr. Randall. For four years and a half we were intimately associated as pastors, in denominational and general religious work in Seattle, in Preachers' Meetings, Ministerial League, Anti-Saloon League, as trustees of the Deaconess Association, and in evangelistic campaigns. We often found ourselves together on committees. Dr. Randall was the natural leader of Seattle Methodism, and the rest of us always felt strong when he was in command of any undertaking. He possesses the executive, pulpit, and platform ability, and the physical strength essential to the largest success. His personality is rugged, genial, hearty, wholesome and winning. He will infuse increased evangelistic zeal into the League, and at the same time promote missions, Christian education, temperance, and civic righteousness. Optimistic in spirit yet conservative in action, telescopic in vision yet microscopic in his attention to details, thoroughly religious without cant, Dr. Randall is a leader whom the young Methodists can follow without fear of doing violence to the long-cherished standards of intellectual, religious and social life of New England.

FACTS WORTH NOTING

— The increased production of coal in Great Britain last year led to the employment of 17,275 more persons than in 1902; the total number engaged in 1903 being 842,066 and in 1902, 824,791.

— A great International Congress of the Salvation Army will be held in London, England, beginning June 24. The Crystal Palace and Royal Albert Hall have been engaged for the sessions of the Congress.

— The theory has been advanced by an English writer that the sun may be a vast mass of radium, which in the process of breaking down gives out heat and light, new elements appearing which possess no radio-activity at all.

— The three important wheat States of Australia produce 35,000,000 bushels annually. The yield to each acre in New South Wales is 10.6 bushels, in South Australia 6.9 bushels, and in West Australia 4.6 bushels.

— Four new dormitories are in process of construction for Wellesley College. The buildings will be arranged on opposite sides of a long court, and will be of dark red brick, with white mortar joints. One of the dormitories will be called Pomeroy Hall and another Cazenove Hall.

— Among the many visitors who are being drawn to the St. Louis Exposition are several educators from Sweden, who are taking this opportunity to study the American educational system with particular reference to the instruction given in physiology and hygiene, including the nature and effects of alcoholic drinks and other narcotics.

— The Hamburg-American steamship company has commissioned the Vulcan shipbuilding yard at Stettin to build a twin-screw passenger boat which will surpass in size any ship hitherto constructed in Germany. The new vessel is to be 710 feet long, 75 feet beam, and 54 feet deep. It will have a displacement of 34,920 tons, and will provide accommodation for 1,200 cabin passengers and 2,388 steerage passengers.

A Chance to Make Money

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

— Mr. Watson, the premier of the new (labor) cabinet in Melbourne, has outlined his general policy. The government, he says, proposes to introduce the arbitration bill, retaining its general principles, but making state employees amenable thereto, that being the point on which the late government was wrecked. Other proposed legislation includes the appointment of a single high commissioner in London, representing all Australia, and a banking bill providing for every part of Australia the Canadian stipulation that banks shall hold 40 per cent. of their reserve in government notes.

— The British Royal Commission on the volunteer and militia forces virtually recommends conscription as the only means of providing a home defence army adequate for the protection of England in the absence of the regular troops. The commissioners express the opinion that the principles adopted by all the other great European States must largely be applied by Great Britain, and that it is the duty of every able-bodied citizen to be trained for national defence. It is estimated that such a scheme would provide about 35,000 trained men annually.

— Rev. Dr. John Wright, of St. Paul, Minn., has recently presented to the Union College library a copy of the third edition of the Saur Bible, which was published in Germantown in 1776, and was the first Bible printed in America in a European language. Nearly all the copies of the edition were destroyed by the British troops when they occupied Germantown in 1776.

— The reports presented at the Friends' Yearly Meeting just held in Philadelphia, show that the Society sustains 70 "First Day Schools," taught by 674 officers and teachers, and attended by 4,476 pupils, of whom 1,977 are adults. There are, besides, 81 day schools taught by 165 teachers. The total membership of the Society is 11,219, of whom 1,749 are minors — which means a gain over last year of 167 members.

— The possibility of melting carbon and maintaining it in the liquid condition has been demonstrated by Dr. A. Ludwig. The heating was effected under great pressure in the electric furnace, and a curious phenomenon noticed at 1,500 atmospheres was the fact that, after a brief failure of the arc, the current refused to pass even when the voltage was much increased. It is supposed that as the carbon passed into the liquid and transparent state it assumed a rare allo-tropic form, becoming a non conductor.

— Two representatives of the Young Men's Christian Associations of North America are now on their way to the islands of the Pacific. One of these is D. A. Budge, who has served as secretary of the Montreal Association for thirty years, who is going to Australia to give the benefit of his advice to eleven of the leading Associations in that country. The other secretary is William B. Miller, army secretary of the International Committee, who will visit the Philippines, Japan, and China, by way of Honolulu and Guam. He will endeavor to prepare the way for a city Association work in Manila and for efforts in behalf of native Filipinos.

— A movement has been started for the erection of a statue of the famous novelist, Nathaniel Hawthorne, on the campus of Bowdoin College. The centennial of Hawthorne's birth falls on July 4. He was a classmate at Bowdoin of the poet Longfellow and Dr. George B. Cheever of temperance and anti-slavery fame. At the Commencement exercises at Bowdoin, which open with a baccalaureate sermon to be preached July 19 by President Hyde, exercises will be held commemorative of the 100th anniversary of Hawthorne's birth. On June 22 an address will be delivered in the Congregational Church by Dr. Bliss Perry, editor of the *Atlantic Monthly*.

— An ordinary touring motor car of ten-horse power recently attempted a "non stop run" from John O'Groat's to Land's End. Every preparation had been made to have supplies of oil, water, food, etc., handed in as the car slowed down at various points, while motor cars were waiting at Glasgow and Warrington to run alongside with spare parts and tools, to effect any small repairs or to refill the lamps without stopping. But an absolute non-stop run proved an impossibility. Closed gates at level crossings afforded an insuperable obstacle, while droves of sheep twice compelled a halt. The driver once or twice missed the

road, and once the petrol tube from the tank to the carburettor clogged. There were no casualties, except one dog and several rabbits. In spite of all drawbacks and delays, the run from John O'Groat's to Land's End was made in 52 hours and 35 minutes, the time actually spent in running being 44 hours and 52 minutes.

— The Pope has ordered the destruction of the vineyards of the Vatican, because the wine is worthless, and because, too, he considers it beneath the papal dignity to speculate in the produce of the apostolic gardens.

— Parts of the wreck of the "Sirius," the first steam vessel to cross the Atlantic, which was lost off Ballycotton, County Cork, Ireland, in 1847, have just been recovered.

— The International Missionary Union convened last week in Clifton Springs, N. Y. Dr. C. P. W. Merritt, Rev. C. H. Newton, Mrs. Alice M. Williams, and Mrs. G. W. Marshall gave instructive addresses regarding the work in China, and other speakers with earnestness and power reported on the needs of missionary work in different lands.

— A mob of 1,000 persons last week wrecked the pulpit and overturned the statues in St. James' Church, in Toulon, France, in consequence of the refusal of the pastor to admit to their first communion children who had sung anti-clerical songs.

— The last section of the second cable connecting Germany and America was completed, June 2. The duplicate cable was begun on May 11, 1903, at Borkum, an island in the North Sea, twenty-six miles from Emden. In November the first section of the cable, to Fayal in the Azores, was finished. The line ends in New York city.

THE TIME TO SELECT YOUR VACATION HAUNT

Mountains, Seashore and Lake Resorts

The trees and foliage are decked in their summer garb, and the perfumed blossoms are beginning to fall; the sun's rays are hotter than a few weeks ago; the ripening and fresh color of spring has deepened into the mellow coat of summer. In another week perspiring business men will be rushing pell mell for the nearest cooling spot. The beaches will be thronged, and the country and mountain resorts will be preparing for the rush. You are not obliged to swelter under the summer's sun, nor to tread the baked bricks of the city, either — at least not on your vacation; and it behooves you to take note of the numerous and varied resorts in northern New England, and make a selection. Do you like the country and a modern hotel? Do you prefer a quiet old farmhouse with pictorial surroundings? Do you care to paddle in the ocean or to sun yourself on the sandy beach? Do you desire to hie to mountain tops, to drink in the pure atmosphere of these heights? Do you wish to recline in a peaceful valley of absorbing scenery, where silvery streams and verdant plains make up a vision of pastoral beauty?

You can choose your resort, anything you want in the Boston & Maine's list of resorts, with hotels and rates for 1904. This booklet is something entirely new. It contains a beautiful colored cover and ninety-six pages of interesting descriptive matter, information and illustrations. It will be sent free upon receipt of address, by the General Pass. Dept., B. & M. R. R., Boston.

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Zion's Herald

Volume LXXXII

Boston, Wednesday, June 8, 1904

Number 23

ZION'S HERALD

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Entered at the Post-office, Boston, Mass., as second-class matter.

China Joins the Red Cross

A dinner given by the American Asiatic Association in New York last week in honor of Prince Pu Lun of China, the nephew of the Emperor of China, who is now on a visit to America, the important announcement was made that China has become a signatory to the Geneva Convention. This is considered to be the latest and greatest of the diplomatic achievements of Sir Chentung Liang Cheng, the Chinese Minister to the United States. This action by China, belated though it is, unites it by a strong bond with the civilized powers of the world, involving China in a common agreement as to the rules of civilized warfare, and rendering possible international co-operation in the care of the wounded. China is the last of the great world Powers to sign the agreement. A Red Cross Association has already been organized in China, under the auspices of the Empress Dowager, who has given a personal subscription to its fund of 100,000 taels. The news of this action by China has been received with great satisfaction abroad as well as in America.

Coal Mining in Pennsylvania

ACCORDING to a report rendered by the Pennsylvania Department of Mines more coal was mined in that State in 1903 than in any previous year, the production in the anthracite region reaching the enormous total of 67,171,951 tons. This unprecedented output was due to the extraordinary demand for coal arising from a deficient supply caused by the long strike of 1902. The statement is made that the limit of daily production has probably been reached, owing to the necessity of working lower and less prolific seams, and it is said that the cost of mining is likely to increase with the depletion of the more productive and accessible seams. Some authorities estimate the duration of the anthracite supply at about a century, but the bituminous supply is thought to be practically illimitable. Coal-mining is one of the most dangerous of occupations, ranking above rail-roading in fatalities to employees. In the past year in Pennsylvania 518 miners

lost their lives, and 1,325 were more or less seriously injured. Nearly half of the casualties are attributed to falling coal and rock, the sacrifice being due in many cases to preventable causes.

Empress, Hospital Train

THE train furnished for hospital service by the Empress of Russia — probably the finest hospital train in the world — started from St. Petersburg, May 26, on its journey to the Far East. The train contains fourteen ambulance cars, fitted with every appliance for the comfortable transportation of the ill and wounded, two operating cars with tiled interiors, stores of instruments, disinfectants, bandages, adjustable operating tables. These cars are intended to be detached from the train and sent to various points where they will be of the greatest use. The train also carries a library, chapel and bathrooms, including a special electric bath. It contains an X-ray car, with dynamos and all apparatus, and a kitchen car, from which the patients are to be fed. There are also cars containing a dispensary, sterilizing and disinfecting apparatus, a water-distilling plant, and ice-manufacturing machinery. With the train go three doctors, four Sisters of Mercy, and three assistants. The Empress of Russia not only furnishes the entire train, but also gives \$500 monthly to aid in the purchase of delicacies for the sick.

Need of New Cotton Fields

THE Department of Agriculture publishes figures showing that in twenty years the world's consumption of cotton has increased nearly 7,000,000 bales, or 94 per cent. In the same period the crop of this country has increased 96 per cent., that of India 73 per cent., and that of Egypt 79 per cent. At the beginning of the last century cotton-growing in the West Indies was very extensively carried on, 20,000,000 pounds being imported annually into Great Britain from that quarter; and during the Civil War 26,000,000 pounds a year were used by English spinners. In the last ten years, however, only about 400,000 pounds a year have been exported to the United Kingdom, cotton-growing in the islands having been displaced by the sugar and other industries. There has been a revival of the cotton industry in one section of Porto Rico, however, the yield last year from 10,000 acres being about 5,000 bales. Gineries have been erected at San Juan, and others will be located throughout the island. The small planters take very kindly to the new industry. The world is beginning to feel the need of new cotton fields, and the revival of cotton culture in

Porto Rico is significant as indicating what may be done in other parts of the West Indies. Experiments in cotton-growing carried on in Central Africa of late have been very successful. Preparations are being made to increase the acreage, and it is hoped that 25,000 acres will be planted with cotton this year by planters now in the country.

Why Stars Twinkle

THE twinkling of the fixed stars — a phenomenon evident to the most careless observer — is explained by Prof. T. J. J. See as being due to little waves or streaming masses of air in the atmosphere somewhat resembling the ripples in a shallow stream of water flowing over gravel. The great aerial ocean above us is made up of an infinite multitude of moving currents and streams of varying density and temperature, all in process of continued change and adjustment due to the heating of the atmosphere by the sun during the day and cooling by radiation at night. When the astronomer points his telescope on a bright star and removes the eye-piece of the instrument, so as to look directly upon the object-glass illuminated by the light of the star, he is able to discern these streaming currents dancing in all their complexity. As the waves pass before the eyes of the observer they act like prisms, deflecting the light first this way and then that, producing flashes of the spectral colors and sometimes almost extinguishing the stars, so that they seem momentarily to go out. But for the brightness of the sky the stars could be seen in the daytime. In high, dry countries where the atmosphere is quiescent the waves referred to are generally diminished in importance, and astronomers have noticed that in such localities the scintillation of the stars almost ceases. There the air is quite free from agitating currents, and excellent observations may be made.

Haifa-Damascus Railway

THE first link in the proposed great Mecca railway to run from Damascus to Mecca is now in process of construction, the Turkish Government having bought out the Syria Ottoman Railway Company, and begun to push forward in earnest the building of the road from Acre and Haifa, along the Plain of Jezreel to Beisan, passing to the south of the Sea of Galilee and up the cliffs east of that sea to the Plain of Hauran, and thence to Damascus — some 140 miles in all of single line. Stations have been built at Haifa, Eschomarie, Tell-el-Kassia, Tell-el-Schemam, Affula, and Beisan, and all the bridges are completed to Jisr-el-Mejamia, where the road crosses the Jordan. When the Mecca line is completed

—and things move slowly in Turkey — the aspiring and perspiring Turkish *haji* will find the path of his pilgrimage made comparatively easy.

Radium Clock

A RADIUM clock, which will keep time indefinitely, has been constructed by an English inventor. The registration of time by this apparatus is made in two-minute beats, while its function is to exhibit the dissipation of negatively-charged alpha and beta rays by radium. The clock consists of a small tube in which is placed a minute quantity of radium supported in an exhausted glass vessel by a quartz rod. To the lower end of the tube, which is colored violet by the action of the radium, an electroscope formed of two long leaves or strips of silver is attached. A charge of electricity in which there are no beta rays is transmitted through the activity of the radium into the leaves, and the latter thereby expand until they touch the sides of the vessel, connected to earth by wires, which instantly conduct the electric charge, and the leaves fall together. This simple action is repeated incessantly every two minutes until the radium is exhausted — which in this instance, it is computed, would occupy thirty thousand years.

International Suffrage Conference

THE International Woman Suffrage Conference, called by the International Woman Suffrage Committee, which has its headquarters in the United States, convened in Berlin, Germany, June 3, to organize an International League for the Promotion of Woman Suffrage. Delegates were present from Great Britain, France, Germany, Holland, Sweden, Austro-Hungary, Switzerland, Denmark and New Zealand. Dr. Anita Augspurg, a German delegate, welcomed the delegates, and thanked Miss Susan B. Anthony, who was elected president of the newly organized International League, for undertaking, at her advanced age, a long journey across the ocean to preside over such a gathering. Miss Anthony accepted the honor of the presidency, but left the actual work of presiding to Mrs. Catt, of Wyoming. Miss Anthony was made the first member of the League, in recognition of the fact that she was a member of the original suffrage convention held in Washington fifty years ago. At the wish of the English delegates the assertion that a woman does not owe obedience to her husband or to the State was omitted from the platform, which declared against the taxation of women without according them the suffrage.

New Chapel at Annapolis

A NEW epoch in the history of the United States Naval Academy at Annapolis, already made illustrious by the attainments and heroisms of many gallant graduates, was marked by the laying of the cornerstone, last Friday, by Admiral George Dewey, of the handsome chapel which is a component and important part of the new Naval Academy for which the Government has appropriated \$10,000,000, and which now begins to as-

sume its final form. The ceremonies connected with the laying of the cornerstone were very impressive. A notable speech was delivered by Secretary of the Navy Moody, who outlined the remarkable growth of the Navy since Oct. 10, 1845, when the Academy was founded. The new chapel, said the Secretary, is to serve two purposes: Primarily it is to provide a sanctuary where those attached to the Academy may engage in Christian worship, "the principles of which underlie our national greatness;" and, secondly, to serve as a national naval abbey, where can be collected tablets and relics that will be a source of inspiration to the young men trained in future years at Annapolis.

Perdicaris Case

THE arrival of a strong United States squadron at Tangier, under Rear Admiral Chadwick, has greatly impressed the Moroccan authorities and populace with the earnestness of the intention of this country to do all it can to rescue Ion Perdicaris and Cromwell Varley from the clutches of the brigand usurper, Raisuli. At the same time the Administration has shown tact in recognizing the paramountcy of French interests in Morocco, and in enlisting the active influence of the French Government in behalf of the captives. France, pleased with this recognition of its position in Morocco, has begun active negotiations for the release of Perdicaris. The Sultan of Morocco, through his representatives, has called upon the tribes of Morocco to capture the bandit, thus saving the country from invasion. Much is hoped from the undoubted influence of various tribal chiefs over Raisuli, who as Moslems cannot look with indifference upon a possible bombardment of the mosques and holy places of Tangier by the guns of American warships. While France is quite ready to co-operate with the United States in effecting the release of Perdicaris, the French Government, as also the British, deprecates the presence of so many American warships at Tangier, fearing lest Moslem fanaticism become excited thereby, and the French prestige be weakened. Spain has despatched three warships to Tangier. The Sultan of Morocco, under compulsion, appears ready to grant the humiliating demands of Raisuli.

Work of the Salvation Army

OFFICIAL statistics which have just been published by the Salvation Army show that that organization has grown remarkably in America during the eight years in which Consul Booth-Tucker has been in charge of the work. In 1896 there were 2,000 officers and employees, whereas now there are 3,734. In 1896 there were 620 corps and institutions, while now there are 900. Only 30 institutions for the poor were then maintained, while now 209 are supported, affording 10,000 accommodations as against but 600 in 1896. Consul Booth-Tucker believes that the waste labor of the great cities should be transferred to the waste lands of the West by the aid of the waste capital of the commonwealth, and the Army

has successfully made the experiment with three farm colonies, located at Mentor, O., Amity, Col., and Soledad, Cal. Nearly 100 families have been transplanted from the cities to these colonies, which comprise 3,000 acres. In the California colony the average income last year was \$850 from each twenty-acre irrigated tract. The social relief work accomplished by the Army is very extensive. It maintains 80 shelters for men, affording 7,774 accommodations, 3 sailors' homes, 6 shelters for women, 15 food depots, 49 industrial homes and wood-yards, 45 second-hand stores, 5 labor bureaus, 21 rescue homes, 3 children's homes, 4 day nurseries, and 20 "slum posts." The Army also distributes annually hundreds of tons of penny ice in the poor districts of the great cities, establishes fresh-air camps for poor women and children, gives summer outings to the destitute in cities, and last year provided 300,000 Thanksgiving and Christmas dinners for the indigent.

Closing in on Port Arthur

THE Japanese have been cautiously developing this past week their campaign against Port Arthur. Further details which have come in regarding the fight at Nanshan Hill have increased the reported casualties of the Japanese infantry, who were mown down by the Russian fire in great masses, General Oku's loss amounting to 744 killed and 3,560 wounded. General Stoessel reports that, owing to the absence of the support of warships against the Japanese artillery fire at the time of the final assault on the Russian positions, and the turning of his flank by the enemy, he was obliged to blow up the guns and retire in quick order. A Russian relief column organized by Kuropatkin for the succor of Port Arthur appears to have abandoned the project, or to be advancing in a half-hearted way. The Japanese are said to have defeated a Russian force on May 30 near Palienden and to have driven the enemy northward. Another Japanese army, 50,000 strong, is reported to have landed at Takushan, and transports laden with troops are said to have been leaving daily of late with reinforcements for General Oku. Marshal Yamagata has been appointed to the supreme command of the Japanese forces in the field. The Russian garrison at Port Arthur is said to have food enough to serve them with half rations for five months. An unsuccessful attempt to escape from the harbor has been made by the Russian warships, although some loss seems to have been entailed on the Japanese fleet. The Russians have made preparations to blow up their ships in case the Japanese take the defenses of Port Arthur. General Kuropatkin's official staff is reported to have moved forty miles south of Liao-Yang. The Japanese army has reached a point within fifteen miles of Port Arthur, and is advancing along both coasts. On one side of it are high mountains and on the other side is the sea, from which the Japanese gunboats are supporting the flank of the army. The Russian strategists appear to have abandoned hope of getting the Baltic fleet to the Far East this year.

COMMENCEMENT AT BOSTON UNIVERSITY

THE exercises of Commencement week at Boston University were unusually impressive and brilliant. Crowded and enthusiastic audiences assembled at each of the many functions with which the week was crowded. Every exercise passed with a promptness and precision that gave evidence of the painstaking work which had been done by the committee of arrangements. Above all, there was manifest an intense vitality, which gave evidence that this young institution is only just awaking to the full consciousness of its latent strength. The every-day work of Boston University is carried on so quietly and so unostentatiously amid the turmoil of the great city, that when the opportunity arrives for the public to show its appreciation of the work of the University, even its closest friends are amazed at the overwhelming tokens of public esteem. When so vast a building as Tremont Temple is crowded to the last seat of the second gallery, when every foot of standing-room is occupied, when it becomes necessary to display signs announcing that no further admittance is possible, and when hundreds are obliged to turn away from this great auditorium, the graduates of Boston University have an effective answer to the expressed fears of some timid friends that Boston University has but a small place in the attention of the public. All through the exercises of the week the quiet but powerful personality of the new president was felt; only those, however, who have a thorough acquaintance with the history of the Commencement exercises of this institution were aware that there were many new features which contributed greatly to the success of this first Commencement of the new administration.

The exercises of the week began on Sunday, May 29, at 4:30 P. M., with the

Baccalaureate Sermon

in St. Mark's Methodist Episcopal Church, Brookline. The sermon was delivered by Rev. George S. Butters, who is himself a graduate of Boston University (A. B., '78, S. T. B., '81). The class entered in procession, attired in academic costume. They were greeted by President Huntington, who was also gowned, but wore no hood.

The Scripture lesson was read by President Huntington, and the musical selections, which were of great beauty, were rendered by the quartet of St. Mark's Church. Prayer was offered by Rev. G. S. Butters. His text was taken from John 10: 10: "I am come that they might have life, and that they might have it more abundantly." The theme was, "The Larger Life." Mr. Butters said, in part:

There were dangers lurking all about the sheep; Christ came to save them; He came not to pen them up, but to lead them out upon fields. This large and abundant life of which Jesus spoke was very clear to them, for they knew how the shepherd led out his sheep in the morning into the pasture and how ready he was to give his life to save his sheep. So to us there is a wider and a grander life revealed by Jesus Christ. He was not the first to emphasize this life, for the Hebrew prophets were trying to lead the people into a large life. So in your college course, each professor was trying to lead you into a larger life. I bring a message, as a member of the class of '78, to the class of 1904. We hear much about the strenuous life; but Jesus puts the stress upon the larger life. This life has been becoming larger through the centuries. Think of the fourteenth century! They knew nothing of steam or of electricity. Yesterday I saw the parade of the horseless carriage. "Splendid! Wonderful!" said I. But what shall we see at the end of this century? The marvels of

today will have become commonplaces. Why do we look to the end of the twentieth century, and why do we want to live until then? Because we know that this will witness a still larger life. We have only five senses. "Would there were a sixth!" say some. Some claim that faith is this sixth sense. We cannot discuss this, but the religion of Jesus opens to a man things of which he never dreamed. "Eye hath not seen, nor ear heard."

With all this progress about us we are to see that in our life we make advancement. If we do not use this progress we must hide our heads in shame. You went to college because you believed in the larger life. You ventured it. You are now rejoicing because you have just begun to see the possibilities before you. You are now saying, "My eyes are opened. By God's help, by my own courage, and by my own strength, I will use what I have acquired." Saul of Tarsus had a fine training, but he saw a new light and came under the influence of a new teacher, and henceforth only the larger life and the new teacher could satisfy him. How can we come into this larger life? I can suggest but a few simple methods. God leads us step by step, by these methods, into this life:

1. A man must realize that God calls him. In olden times men believed that God's voice was heard; witness Samuel and Abraham. But, just as truly, God seeks us as individuals and tells us the work He has for us. God has called you and me by name. God speaks to you, and wants your life and service.
2. God reveals to us the unsatisfactoriness and the ineffectiveness of our lives. Unless He reveal this to us, we are not willing to make the attempt. That revelation of your own incompleteness and your weakness makes you say: "I am not satisfied; there is royal blood in my veins, and, by God's help, I will do better."
3. God also shows us how much men need us. Resolve that you will help men. "But," you say, "the world shows no appreciation." Never mind! The world needs you! God calls the teacher, the doctor, the business man, as truly as He calls the preacher. We have gotten over the old notion that God calls only the preacher.

"But," you say, "I should like to have this larger life, but I dare not risk myself. I am afraid of these great ventures." Hand yourself over, and you will be surprised at the result. I admire the man who never allows this vision of a larger life to grow dim within him. May this abundant life be yours!

The sermon, which was beautiful in its simplicity and in its directness of thought, was heard with marked attention and produced a powerful impression.

Class Day

On Tuesday the Senior class of the College of Liberal Arts held its class-day exercises in Lorimer Hall. This auditorium, with its beautiful decorations, lent itself admirably to the purpose of the exercises. The class entered with slow and regular step to stately music played by one of the members of the class. The ladies of the class were uniformly attired in black gowns over white dresses. The effect was strikingly artistic. Perhaps the dominant impression produced by the class was its serenity and seriousness of thought and expression. Fun abounded, and the audience were scarcely for a moment allowed to flag in their laughter or applause, but one who studied carefully the faces of these ninety young men and women could read there the conviction that this day, even with its fun and frolic, was the beginning of a new life, and, to many, the threshold of a strange and unknown future. No one who studied the calm and thoughtful expression on these fine and clear cut faces could feel any solicitude over the outcome of the approaching new life, or could doubt that the training through which they have passed will prove adequate to the severest test. The class ode, written by Mr. Azariah F. Reimer, and sung to the stirring tune of the Russian Hymn, was especially fine.

A specimen stanza may be read with interest:

"Fair shalt thou always be, fondest of treasures,
Tho' on the morrow forever we part;
One in our spirit 'mid sorrows or pleasures,
Thou shalt remain still the queen of our heart."

At 4 o'clock the newly-elected members of the Phi Beta Kappa Society proceeded to the college building, where they were received into membership in the society. This venerable society, with its honorable and scholarly record of over one hundred and twenty-five years, granted, a few years ago, a charter to Boston University in recognition of its high standard of scholarship. The Boston University chapter has exercised, with great severity of judgment, the powers of choice of membership delegated to it, and it limits its elections to one-fifth of each graduating class, although some of the older chapters elect as many as one-third of each outgoing class. The present senior class numbers 91 members, and the number chosen was, therefore, eighteen. The college records show that the standing of this class is remarkably high, and the eighteen members thus chosen are young men and women of very high attainments and force of character. The wearing of the key which is the badge of the society is an honor that is eagerly sought and keenly appreciated.

On Tuesday evening, from 8 until 11 o'clock, the members of the senior class gave, in the college building, a reception to their friends. The members of the college faculty were present, and they keenly enjoyed this opportunity of meeting the parents and friends of the members of the graduating class.

Commencement

Wednesday morning witnessed the great event of the week — the event about which all the other exercises clustered. For the first time the graduating exercises were placed in the morning, to avoid the fatigue attendant upon the accumulation of exercises in the afternoon and evening. It was somewhat uncertain what effect this change would have upon the attendance, but the vast throng which crowded the building left no doubt regarding the advantage of the change.

Several new features in the order of the exercises were noted. The faculty were seated on the platform, and for the first time the president, the deans, and the professors were gowned and wore hoods, indicating, by their colors, the institution from which the degrees were received. The noble organ of Tremont Temple, which has hitherto been silent on such occasions, reverberated through the building under the touch of Mr. John P. Marshall, the director of the Department of Music, and an orchestra furnished at intervals lighter music. For the first time the words of the president to the candidates for degrees were uttered in English, although the program was printed in Latin, and the words of the diploma are still in the traditional and classical Latin form. For the first time the recipients of the Doctorate in Philosophy were invested with the hood. Governor Bates, an honored alumnus of the University, and a member of its board of trustees, was present with his staff during the entire exercises. The presence of the chief executive of the commonwealth typified the close connection between Boston University and the public life of the State of Massachusetts. President Hazard, of Wellesley College, clad in robes indicating the possession of high academic degrees, gave gracious evidence of the cordiality of the relations between Boston University and the colleges of New England. The graduating class

numbers 254. The comprehensive nature of the work of the University is strikingly indicated by the fact that, although the institution confers no honorary degree, ten different kinds of degrees were conferred upon those who had actually completed work in residence in the University.

The orator of the day was Hon. Carroll D. Wright, LL. D., president of Clark College, and United States Commissioner of Labor. The message of such a man commands attention. Since the custom of having a man of national reputation as Commencement orator replaced, a few years ago, the old custom of a large number of orations by selected students, Boston University has been able to secure some of the leading thinkers in the political and the educational world. No man has brought a more authoritative message than Carroll D. Wright. His address was masterly. He took as his theme: "A Problem in Social Economics." For forty minutes he held the undivided attention of the great audience, and the hearty applause which greeted some of his telling sentences showed how carefully the people were following the words of the speaker. We can give but a brief abstract of this masterly address, but we are informed by the editors of *Bostonia* that the address will appear in full in the July issue of that journal. Dr. Wright said, in part:

The problem in social economics which I bring before you relates to economic insecurity, a problem which was not recognized until within recent years, which did not exist under the forms of labor preceding the wages system. It was not known, and could not exist, except in individual cases, under slavery, and it had no place under the feudal system. The problem of economic insecurity is — how to care for the workers in industry when they have become incapacitated through accident, sickness, or old age. This problem is one peculiar to our own time and to the wages system, which system is, on the whole, as every sane man must perceive and admit, a vast improvement on anything which preceded it, and this notwithstanding some of the benefits which existed under its predecessors.

Nor has this problem arisen under the wages system until of late years. This system, the essence of which is the freedom of contract as against the bounden service of the slave and the serf, makes each man responsible for his own protection, for his own care in every respect, through life. While the problem has existed, its recognition is only recent, and many States and nations are attempting its solution. It is now complicated by the tendency to discard the services of a man as he approaches the age of fifty. Under the stress and intensity of modern industry, skill, facility of action, and the power to work at a given speed, are necessities. So we have a combination of features or elements which constitute the problem.

With the problem before us, and with the certainty that the legislatures of our country will have to meet it, it is well to inquire what beacons there are which have been erected out of the experience of other countries to guide them; and it is well to inquire, further, how far this experience may enable our own lawmakers to act wisely, both in the establishment of a practical system founded on justice and in avoiding the weaknesses of existing plans.

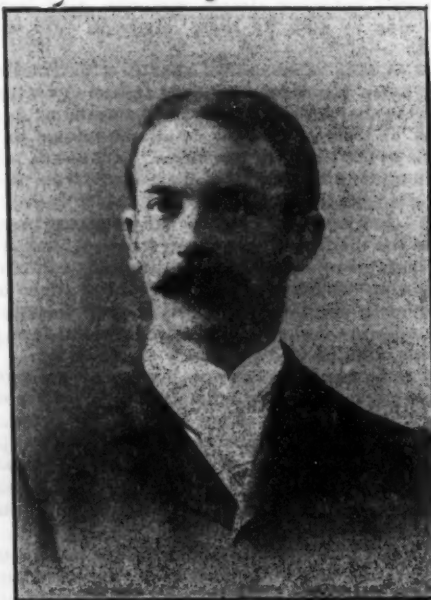
After discussing the socialistic theory of the question, and the work of conciliation and social reform initiated in the German empire by Emperor William I., in the form of a system of compulsory insurance of workmen against industrial accidents, he referred to similar systems in Belgium, Italy, and other countries.

The great question for immediate consideration in this country is: Shall the tragedy of industry be allowed to continue, or shall society in any way attempt to restrict the proportions of the tragedy, and, if so, through what channels and by what plan?

It is socialism to establish any system that shall remove the economic insecurity of the working people, but the elements and the principles of it are the elements and principles

on which are based our own governments, State and Federal. The general welfare clause of almost every constitution is socialistic in its nature. We need not be afraid. We must understand that while socialism as contemplated by the social democrat is a menace to the welfare of the whole community, is revolution, is stagnation, is death to industry, and can never gain a discernible foothold on this continent, there is an element in another kind of socialism that recognizes existing forms of government, and hopes to see in those forms an extension of power, of interest, and protection, not in the sense of paternalism in the exact meaning of the word, but in the sense of doing the best for the largest number — a pure democracy.

I wish I could give you the statistics of the killed and wounded, not only on American railways, but in all American establishments, where accidents and deaths occur. These men have given their lives and their limbs for the benefit of society just as much as the 22,000 killed during the South African War gave their lives for their country. Shall the State be prevented from reducing these tragedies to the minimum, or from aiding those who are maimed and incapacitated by their service,



PROF. WILLIAM M. WARREN
Acting Dean School of Liberal Arts

simply because some one cries: "The action to accomplish this is socialism?" I join the ranks of the most radical opponents of socialism, but I am not afraid of being called a socialist when I say that it is the duty of the people, through their chosen representatives, to do all in their power to protect those who are working for the service of the whole community in dangerous places, and under conditions which threaten to impair their only capital.

The arguments for such action are too convincing, and especially when we consider the experience in England, where the compensative act relating to accidents appears now to be popular with both employers and employees. It dispenses with legal proceedings or troublesome private negotiations in the case of a large majority of accidents and gives strength and hope to the millions of workers who are subjected to the vicissitudes of productive industry. America may well learn this lesson and profit by it, and our States will fall behind progress in the Old World if they do not see to it that, so far as accidents are concerned, economic insecurity shall be reduced the minimum.

At the conclusion of the address, which was rewarded with long-continued applause, the degrees were conferred by the president. The graduates filed across the stage, and, as each student received his diploma from the hands of the president, he was greeted with the applause of friends and relatives, while in many cases this admiration found expression in bunches of superb June roses. The benediction was pronounced by Rev. Daniel Merriman, S. T. D., emeritus pastor of Central Con-

gregational Church in Worcester. The vast audience slowly dispersed, and, for half an hour, Tremont Street was thronged with happy students, diploma in hand, and surrounded by admiring friends.

University Convocation

At 3 30 Wednesday another large audience assembled for the annual meeting of the University Convocation. This body is made up of all the graduates of the University, and only such are entitled to attend the proceedings. The members of the faculty, however, and their wives are invited guests. The meeting was called to order by Rev. C. W. Blackett, who wore the doctor's hood which had been conferred upon him a few hours before. Dr. Emily L. Clark acted as secretary. After disposing of various matters of routine business, the first speaker of the day, John Calvin Ferguson (A. B., '86, LL. D., '02), was introduced. Dr. Ferguson, who has made a remarkable record in public life in China, is the adviser of the Yangtse Viceroy, and chief secretary of the Imperial Chinese Railway administration. He is now in America on official business. He took as his theme, "The New China." No one who heard this address will forget the vivid light which the lecturer threw upon what is to most persons a dark continent. It is a source of great pride to the friends of Boston University that the graduates of this young institution are already exerting a molding influence on the affairs of the great empires of the world.

At the conclusion of this address, still another speaker was introduced, Oscar Storer (A. B., '92, LL. B., '95), instructor in the School of Law of Boston University. Mr. Storer, who is regarded as one of the most promising of the younger instructors of the School of Law of the University, took as his theme, "The Value of a Legal Education." It is a pleasure to listen to the orderly, logical presentation of a legally trained scholar. Mr. Storer's address was honored with the closest attention, and not only was it of great interest to the graduates of other departments of the University, but it received the marked approval of those graduates of the Law School who were present. It is hoped that the address may appear in some future issue of *Bostonia*.

At the conclusion of this address Mr. George E. Whitaker (A. B., '85) presented to President W. E. Huntington the salutation of the alumni of the University. The felicitous address, which clearly voiced the enthusiastic affection of the entire body of graduates, and the emotion which brought the audience instinctively to its feet, evidently affected President Huntington very profoundly. His response, by the depth of its feeling and its simple earnestness, moved the audience, in turn, as nothing in the great variety of exercises of Commencement week had done. He pledged the alumni his full strength of body and mind and spirit in the great work to which he has been called.

The announcement of the election of Professor William Marshall Warren, Ph. D., as acting dean of the College of Liberal Arts, was enthusiastically received by the entire college community. Graduate vied with undergraduate in their expressions of joy in this election, and Professor Warren's associates in the college faculty are equally gratified by the great honor which has thus been conferred upon their highly-esteemed colleague. The many friends of Boston University are anticipating a brilliant future for this young and able scholar.

At the conclusion of this memorable session the graduates of the College of Libera

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CLUES TO TRUTH

IN his latest book, "Essays for the Day," Dr. Theodore T. Munger writes of the "Secret of Horace Bushnell," and affirms that he is to be understood by according to him a perfectly natural outworking of his own individual genius. Bushnell became great, thinks Dr. Munger, because "from the very first he was not implicated in any of the existing systems, but worked from the centre of his own mind, and reported what his own mind contained and discovered." "By his own nature he was driven into the nature of things, and he interpreted the nature of things from the clue furnished in the moral and spiritual order of his own mind." Dr. Bushnell was, no doubt, an original genius, and many have derived great inspiration from him; but it would be a mistake to suppose that Bushnellianism affords the sole touchstone of truth, and that the only path "into the nature of things" lies wholly apart from any existing systems. There are more clues to truth than are supplied by individualism, even if it be that of a brilliant Bushnell.

THE MINISTRY AS A SCHOOL OF CHARACTER

IN England, and in this country among some of the denominations — although, happily, not in the Methodist Episcopal Church — there is a loud cry as to the dearth of candidates for the ministry. Whatever causes this dearth (the reasons alleged are various) we are quite sure that the young men who hold back or turn aside to other pursuits have not sufficiently considered one aspect of the case. While the ministry has not many pecuniary prizes and entails on some no little financial hardship, the compensation for this loss, and for other drawbacks of a similar worldly nature, is, to such as are fitted to appreciate it, overwhelmingly great. Is not character the chief end of life, and is there any school so favorable for the highest training in this direction as the ministry?

Without disparaging other avenues of usefulness, or by any means claiming that all the good men are among the preachers, we do assert that the latter have opportunities for development in spiritual, social, and mental matters, not afforded elsewhere, opportunities which, if rightly improved, give them a symmetrical growth of the most gratifying description.

In religious lines, for example — and what lies so close to the foundations of highest character as this? — there is certainly nothing to compare with the chances of progress possessed by the preacher. He has, of course, peculiar temptations and dangers inherent in his calling, but we deem them greatly overborne by the special helps at his command. The Bible, for which most others, pressed beyond measure by business cares or domestic duties, have to squeeze out small fragments of time, is his tool and text-book. He is without any kind of excuse if he does not master its rich treasures completely, turning them first of all to his own personal gain and then using them to upbuild his people. The highest spiritual literature of other sources

is also easily within his reach, and there is nothing to keep him from feasting his soul on the best things which the ages have produced. The themes with which he is daily occupied are of the loftiest nature; the people with whom he is most familiarly conversant are the best that God makes; and he is indeed almost driven to lay hold strongly on God by the very necessities of his position. His professional success is closely bound up with his personal advance in goodness. The very thing which most hinders others is in his case an aid. He cannot with any decency appear before the people as a public religious teacher and leader of the hosts of righteousness without exemplifying what he preaches; nor can he get power with men except as he has first power with God.

In intellectual and literary lines the minister has also great advantages not only over business men, but over most others in professional walks. It is not an indulgence, but a duty, for him to be well acquainted with all the great writers. He must know not only the historians and essayists and poets, but the chief novelists, who are prime revealers of heart secrets and instructors in human nature. It is his business to keep in touch with the best books of the day, to know all about current events, not to be ignorant as to political economy and the science of government and social questions. He must intermeddle with all knowledge if he would be an all-round preacher equipped for the topics that at any time are liable in one way and another to demand treatment. The young man is also mightily stimulated in the realm of mind by the themes against which he is compelled to measure his powers. There are none grander in the whole range of thought than those which occupy him. The fundamental postulates of philosophy are closely involved in theology, and in working out a consistent doctrinal system any man will find his brain thoroughly taxed.

The social stimulus is no less pronounced than that applied to other portions of the minister's nature. He cannot be a recluse and be a success. Heart must be cultivated no less than head. Manners need to be polished, conversation to be practiced, and affability increased. Without sympathy and emotion, the preacher's range, and especially the pastor's, will be greatly contracted, so he will of necessity pay much heed to these important things.

Physically he is also a favored man. His habits are conducive to health. He can breathe good air, be regular at his meals, take abundant exercise in his parish or his vacations, and usually control his time. His longevity, on the average, is far above that in most other pursuits.

We need not multiply these points, though they could be considerably extended. Our object is to arrest the attention of young men who are trying to decide whither to turn their energies, and who are tempted to think that the ministry does not hold out to them sufficient inducements. That it has hardships we would be far from denying; but the person who would shrink from it on that account can well be excused as manifestly unfit for duty. And while an explicit

call of God is, of course, the main essential qualification, that call is not always clearly apprehended at first, and some youths may be helped to hear it by considering that if they have an ambition to make the most of this brief life by really fitting themselves for the society of the angels and getting thoroughly on top of all that is evil and base in their make-up, or casting out from them the demon and the beast most completely, there is no way in which they can do it so effectively as by entering the gospel ministry and sticking to it through evil report and good report until death do them part.

Law and Gospel

COMMENTING on the fact that Justice Brewer, of the U. S. Supreme Court, recently addressed a gathering in a large New York church, the *Boston Herald* remarks: "A judge in the pulpit may seem as out of place as a clergyman on the bench, but if occasionally we were to hear more Gospel from the bench and more law from the pulpit, it might be better all around." Justice is fittingly tempered at times with mercy, which is of the essence of the Gospel, and the Gospel certainly contains, despite the dribblings of some sentimental preachers, a hard, adamant quality of ethical rigor and uncompromising righteousness. Law and Gospel go together. The highest of all law is the Gospel rule.

Against Theological Hair-Splitting

IT is not very generally known that the professors of Princeton Theological Seminary subscribe not only to the lengthy Confession of Faith of the Presbyterian Church, but also to a special Princeton interpretation of the Confession. Princeton is not content with the confessional constitution of the church, with merely presbyterial interpreters, but virtually assumes the position of a theological supreme court, to determine in precise terms what the Confession means. It was inevitable, therefore, these things being as they are, that President F. L. Patton, a brilliant and fearless man, severely logical and sincerely a theological Tory and reactionary, should on the floor of the Buffalo Assembly oppose on doctrinal grounds the admission of the Cumberland Church into the fold of the Northern Church, even if the Cumberlanders come saying: "Theologically we have sinned, and speculatively we have erred from the way like lost sheep." Dr. Patton's contention is that revision has not revised, while the Cumberland brethren are willing to assume that the Declaratory Statement did modify to some extent the fatalistic implications or suggestions of the Confession, and to come in on that somewhat broader basis. The Buffalo Assembly, which was largely composed not of ossified "leaders," but of younger men fresh from revival scenes with their hearts warm with evangelistic zeal, were in no mood for theological hair-splitting, and refused to consider such metaphysical distinctions a sufficient reason for remaining apart from their Cumberland brethren. The prevailing feeling of the Assembly was well voiced by Rev. Robert F. Coyle, D. D., the retiring Moderator, who cried with a fine and impassioned simplicity, driving directly at the main issue: "Splits and schisms and separation are a reproach which cannot be too soon taken away from our Presbyterian churches. Calvinism is no more synonymous with Christianity than John Calvin is synonymous with Jesus Christ. The Confession is not the Bible. The Geneva

is not the Galilean." We doubt whether a neater phrase than this last, which conveys also a weighty fact, has of late years been thrown off in the heat of debate in any ecclesiastical assemblage.

The Book Committee

THE Book Committee met in Los Angeles for organization on May 30, the Monday after the adjournment of the General Conference. Prof. W. F. Whitlock, of Ohio Wesleyan University, who has served with fine ability as chairman since 1893, was re-elected to that post; Rev. A. S. Mowbray, of Wilmington Conference, was made secretary. The salaries of the Bishops and other officials were fixed at the same figure as they have been during the past quadrennium. The salary of the editor of the *Epworth Herald*, of the general secretary of the League, and of the new official elected by the Book Committee, on the nomination of the publishing agents, the book editor, Rev. Dr. R. J. Cooke, of Chattanooga, was fixed at \$4,000 per annum.

PERSONALS

— Oxford University has resolved to confer the degree of LL. D. on William Dean Howells, the celebrated American author.

— Governor Bates laid the corner-stone of the new Y. M. C. A. building in Chelsea last week, and made a brief and pertinent address.

— President B. P. Raymond, of Wesleyan University, will preach the baccalaureate sermon at Tilton Seminary, Sunday morning, June 19.

— Rev. Dr. Robert S. MacArthur has celebrated the thirty-fourth anniversary of his pastorate of Calvary Baptist Church, New York city.

— Dr. G. M. Whipple, of Danvers, Conn., has been appointed to a professorship in the department of Science and Art Education at Cornell University.

— Dr. Mary Pierson Eddy, of Beirut, Syria, who is now in Washington, is the only woman ever licensed to practice medicine in the dominions of the Sultan of Turkey.

— Congressman Robert R. Hitt, suggested as probable nominee for Vice President on the Republican ticket, will receive the honorary degree of LL. D. from Northwestern University at the approaching Commencement.

— We are glad to note, in the *Western Christian Advocate*, that "Bishop and Mrs. Moore, after their four years' residence in China, and the exciting scenes and events through which they have passed, are in fine health and spirits."

— Bishop Cyrus D. Foss has appointed Rev. J. F. Heisae, D. D., pastor of Favette St. Church, presiding elder of West Baltimore District, to fill the vacancy made by the election of Rev. Luther B. Wilson, D. D., to the episcopacy.

— The *Northern Christian Advocate* of last week says: "Dr. Henry Tuckley and Evangelist H. D. Sheldon have been holding meetings in Oneonta, N. Y., closing with inspiring services last Sabbath. The interest has been intense, and 110 persons have expressed the desire to begin a new life."

— After eighteen years of faithful and efficient service, Professor M. D. Buell, in the interest of his health, has resigned the duties of the deanship of the Boston University School of Theology. Ex-President Warren was re-elected Dean, and Professor

C. W. Rishell, Assistant Dean. All official correspondence should be addressed to Prof. C. W. Rishell, 72 Mt. Vernon St., Boston.

— It is said that when Nansen, the great explorer, has an expedition in view, he trains by dispensing with tobacco, all forms of alcohol, and his overcoat.

— Rev. Dr. W. P. Odell leaves Malden this week for Germantown, Pa., to assume the pastorate of First Church. He has so far recovered that he feels equal to the undertaking.

— Bishop Vincent, on one of the Sundays of General Conference, dedicated the new Vincent Church of Los Angeles, named for him. At the close the delighted people wiped out the last dollar of debt by contributing \$3,100 in about twenty minutes.

— Miss Jane Addams, of the Hull House, Chicago, has been selected as one of the favored persons on whom the University of Wisconsin, at its half-century jubilee commencement, will bestow the honorary degree of LL. D.

— Mrs. Samuel N. Clemens, wife of Mark Twain, the American author and lecturer, died of syncope at Florence, Italy, June 6. Half an hour before death she had conversed cheerfully with her husband. The remains will be sent to the United States for interment.

— Dr. S. A. Steel, D. D., formerly the editor of the *Epworth Era*, the organ of the Epworth League of the Methodist Episcopal Church, South, has been elected to and has accepted the presidency of Epworth University, Oklahoma. The university belongs to both branches of Methodism.

— President Huntington of Boston University is visiting the University of Wisconsin, at Madison, this week; his Alma Mater honors him with the degree of LL. D. — a distinction which will be grateful to his ever-widening host of friends. From Madison he goes to St. Louis to spend a few days at the Fair. While there he will have as a companion Chaplain W. O. Holway, U. S. N.

— It is stated as a historic fact that when Andrew Carnegie was taken by his mother in his childhood from Dummerline, Scotland, to the United States, she was in such destitute circumstances that it was necessary to borrow from a relative money to help pay steamer passage. Carnegie is now estimated to be worth \$350,000,000. This shows the opportunities that are open to the "poor boy" in the United States.

— U. S. Senator Redfield Proctor celebrated, last week, his 73d birthday by entertaining the surviving members of the Fifteenth Vermont Volunteer Regiment, 250 in number, at his home in Proctor. The Senator was colonel of this regiment during the Civil War. The veterans came to Proctor from all parts of Vermont on special trains furnished them by the Senator, many being accompanied by their families. Senator Proctor has been a long-time generous benefactor of our Montpelier Seminary.

— Rev. Morris J. Pusey, missionary at Callao, Peru, who left South America, Jan. 25, coming to the United States on furlough, and who has made his headquarters in Winfield, Ia., since his arrival in the United States, died, May 18, after a short attack of pneumonia. Mr. Pusey was born in Columbia, Pa.; was graduated from the Pennsylvania State Normal School at Millersville in 1875; later studied in Northwestern University Academy; and was graduated with the degree of B. D. from Garrett Biblical Institute in 1893. He married Miss Ida M. Linn, Nov. 30, 1882. From 1876 to 1886 Mr. Pusey taught school in

Chester County, Pa., and in several towns of Iowa. In 1887 he was admitted on trial in the Iowa Conference, serving pastorates at Wayland, Ia., Spring Grove, Ill., Columbus Junction, and Mediapolis, Ia., until January, 1899, when he and Mrs. Pusey were appointed missionaries to South America.

— In calling attention, in our issue of April 27, to the fact that a hymn written by Mrs. F. K. Stratton, of Melrose, had been selected by the Joint Commission for insertion in the new Hymnal, we inadvertently stated that it was a church dedication hymn. It should have read, a rededicatory hymn.

— Mrs. Ellen M. Hardy, mother of Mrs. Rev. L. H. Dorchester, of St. Louis, Mo., died suddenly of heart disease, last week Tuesday, at the Lindell Ave. Church parsonage, St. Louis, and on Friday last was buried from the Methodist Church in Natick, Mass., Mrs. Hardy's old home. Rev. L. H. Dorchester accompanied the body from St. Louis to Natick. Rev. Alexander Dight conducted the funeral services. Mr. Dorchester immediately returned to St. Louis.

— In celebration of the 100th anniversary of the birth of Nathaniel Hawthorne a statue of the great romancer is to be erected on the campus of Bowdoin College, his Alma Mater, at Brunswick, Me. A committee of the Bowdoin Club of Boston has the matter in charge, and has undertaken, in co-operation with Mr. Elwin Stanwood, president of the Bowdoin Alumni Association of Boston and its neighborhood, to secure subscriptions to pay for the statue, which will cost about \$15,000.

— The April number of the *New England Magazine* has an article entitled, "The Poetry of Frederic Lawrence Knowles." In the May *National Magazine* an article on Mr. Knowles' work, accompanied by a portrait, is entitled "New England's Poet Laureate." We learn that Mr. Knowles, whose father is Rev. Dr. D. C. Knowles of the New Hampshire Conference, is to publish his second book of original verse early in the autumn. It will be entitled, "Love Triumphant." Dana Estes & Co. of Boston are the publishers.

— Rev. William Braman Tower, a grandson of the late Rev. William A. Braman, of the New England Conference, has just been unanimously elected president of the New York District Epworth League of the New York Conference, an organization of 58 chapters and nearly 5,000 members. Mr. Tower was returned in April for the seventh year as associate pastor of the Washington Square Church, New York city. During this time he has been associated with Drs. Wm. F. Anderson and John J. Reed, and is now working with Dr. Geo. C. Strobbridge, who began his pastorate in April.

— The *Philadelphia North American*, in its characterization of the late Senator Quay, says: "He dictated policies, swayed political movements at will, and held the command of legislation in his grasp. Yet from this unbridled power and limitless opportunity there came no good thing, only an immeasurable evil. The record will be searched in vain for an achievement in the public welfare. From this man who could make and unmake laws there is not on the statute books a single measure worthy of the grateful memory of posterity; nor is there one so corrupt in intent and so malignant in effect that it does not bear the stamp of his approval."

— Rev. J. Balcom Shaw, D. D., under whose care the small mission movement started a number of years ago on the West Side in New York city, has developed into

a great Presbyterian church of some two thousand members, has accepted a call to the Second Presbyterian Church of Chicago, notwithstanding strenuous efforts on the part of his New York flock to keep him — the West Side congregation giving a proof of their affection by immediately starting to raise the sum of \$100,000 for church improvement provided he would stay. Dr. Shaw evidently feels that he will find freer scope for his evangelistic zeal, which is well known, in Chicago than in staid and stiff New York. He goes to a church which has always carried on very extensively and vigorously a work analogous to that performed by the Young Men's Christian Associations. Dr. Shaw is a man of fine presence, a clear and logical thinker, and a sagacious "organizer," and is possessed of a splendid, rotund voice, fitting him to occupy with distinction and usefulness a "big" pulpit.

—Prof. John Mahaffy, senior fellow of Trinity College, Dublin, has just been "gazetted" a commander of the Royal Victorian Order. He is the one man of learning and of letters who was singled out for honor by King Edward during his visit to Ireland. Professor Mahaffy was a popular though unsuccessful candidate for the position of Provost of Trinity College, which was given to Dr. Traill.

—Lord Kitchener, contrary to expectations, is said to be a great success socially in India, and is described as a perfect host. He wins his social success not by an amiable loquacity, or indiscriminate flattery, but by the system which he introduces as carefully into his entertainments as into his campaigns. The organization of his parties is said to be a theme of constant wonder. He supervises the minutest detail as if it were a piece of strategy.

—Hon. John L. Locke, of Cambridge, Ohio, died, May 30, of pneumonia, after a brief illness. He was a son of Rev. Dr. W. H. Locke, of the East Ohio Conference, and a brother of Dr. Charles Edward Locke, pastor of Hanson Place Methodist Episcopal Church, Brooklyn, N. Y. Mr. Locke was well known in Ohio as a foremost member of the bar. He was a man of broad culture and a finished orator. He was a trustee and ardent member of the Methodist Church, and a man of unblemished Christian character. He is survived by his wife and two little sons. Mrs. Locke is a daughter of the late Judge J. W. F. White, for many years a prominent layman in Pittsburg Methodism.

—Hon. E. S. Converse, Malden's leading citizen and philanthropist, died at his home on Main Street, in that city, Sunday afternoon, after an illness of over a year's duration, having survived his wife only six months. As soon as the news of his death was learned, 84 blows were struck on the fire-alarm, at half-minute intervals, and the bells on the various churches of the city were tolled. He gave his city a public library which cost \$200,000, a magnificent park, and the First Baptist Church society a beautiful \$100,000 edifice. He gave with a lavish hand to various denominations, and also to public and private societies. We share with the Baptist denomination in their bereavement in the loss of this remarkable Christian layman.

—That was a remarkable welcome honor which the best people of Syracuse of all denominations gave Chancellor Day on his return from Los Angeles. The mayor of the city, Dean Smalley, Judge Andrews, Rev. Dr. Adolph Guttman, and others expressed their hearty gratification that he had decided to remain with the University. Dr. Day replied to the address pertinently and

with much feeling. Referring to the matter editorially, the *Post-Standard* says:

"Dr. Guttman, who spoke for all the people of Syracuse, in welcoming the returning Chancellor, spoke of him as having earned a place in the only true aristocracy that can be found — the aristocracy of service. Neither money, birth nor learning, said Dr. Guttman, confers the true patent of nobility. The men who lead because they serve. . . . This is the meaning of the honor which the city and the University paid the Chancellor last night. It was a recognition by representatives of the whole city of Syracuse of the fact that the Chancellor has chosen to remain here to serve, to serve the institution on the hill, and through it the whole community. The Chancellor is better able to do this now than he has ever been before, for as has already been said, his great refusal has increased the greatness of the University, and added to his influence and opportunity."

BRIEFLETS

The report of the anniversary exercises at Lasell Seminary, with the baccalaureate sermon preached by Dr. B. P. Bowne, will appear in the next issue.

Rev. Frank O. Hall, D. D., of the Universalist Church, characterizes too many ministers and laymen of all denominations in saying: "In undertaking to solve a host of religious problems men have forgotten to be personally religious."

The Society of St. Johnland, at King's Park, New York, founded by the late Dr. W. A. Muhlenberg, groups its manifold activities around the "Church of the Testimony of Jesus." Every church should be a church of the testimony of Jesus, even if it be not particularly so designated. But that testimony is exceedingly broad, comprising not merely doctrinal and didactic elements, but also a wide range of practical ministries and social services. Every church community is called upon to "so speak" and so do that men in multitudes may believe and turn to the Lord.

"Who are the best Methodists?" asks Bishop Hoss, in an article contributed to the seventieth anniversary number of the *Western Christian Advocate*. He answers: "The testimony of all the best pastors is that they are to be found among those who are the regular readers of the church papers."

Particular attention is called to a communication from the new secretary of the Board of Education, which appears on another page.

The National Council of Congregational Churches will meet in Des Moines, Iowa, Oct. 13-20. All the boards will present reports. The American Board, which meets in Grinnell, Iowa, Oct. 10, will adjourn Thursday noon, Oct. 13, in order that the delegates may go by special train immediately to Des Moines. The theological seminaries will be officially represented, and such colleges, also, as are Congregational in origin and history. No such representative Congregational "Council" has ever yet been held. Sectional meetings will be introduced as a new feature. Congregationalism is thus feeling out earnestly for some connective bond.

It is no wonder that poverty presses down the masses of Ireland when it is considered that last year the population of the "Emerald Isle" dwindled down to about 4,413,600, and yet the amount spent on whiskey and beer alone in 1903 reached the huge total of \$55,000,000, and the sum paid to the British Exchequer as excise duty exceeded \$30,000,000. The expendi-

ture upon intoxicating drinks of all kinds during the year is estimated at over \$70,000,000, which would mean about \$75 for each family of five persons. When will the Irish come to see that they cannot afford to carry such a self-imposed fiscal burden?

A commendable interest in the welfare of their young employees, or candidates for employment, is taken by R. Hoe & Company, the printing-press manufacturers, and more particularly by Robert Hoe of that firm. The graduation exercises of the Apprentice School maintained by the company were held last Thursday at the De Witt Memorial Church in New York. During the past year fifty-six of the students have been perfect in attendance, although the sessions of the school have been held in the evening after the day's work was over. Diplomas were awarded to a graduating class of nineteen boys.

Cobden Centenary

THE centenary of the birth of Richard Cobden was marked, June 3, by many commemorative addresses in this country and in England. His work for the repeal of the corn laws, for the commercial treaty with France, and for international peace and for disarmament, were lauded in very eulogistic terms. Cobden was a well-informed man, who had a minute acquaintance with the conditions of agriculture and manufacture in England in his own day. His antagonists who sought to talk him down in the Commons found that his speeches fairly bristled with facts which it was difficult or impossible to disprove. Cobden has been called a "sensitive agitator." He was a slight and modest man, fair in argument and almost painfully careful to get his opponent's point of view. Sir Robert Peel paid a deserved tribute to his ability and services in securing the passage of the corn-law repeal bill when he said, "The name which will and ought to be associated with the success of these measures is the name of Richard Cobden." As to the wisdom or unwisdom of the Cobdenite policy opinions continue to differ, and there are many who say in these times that Cobdenism, at least in many of its features, has been outgrown. But Richard Cobden's character, by reason of its fairness, candor, and loftiness of aim, may well be commended to the young men of this generation for their emulation.

Epworth League Convention

First General Conference District

THE biennial convention of the First General Conference District Epworth League will be held in Newport, R. I., June 28-30. The arranged program is very attractive, and the speakers include men of national reputation. No doubt many will be desirous of seeing this beautiful city by the sea. Every pastor or Epworth League officer who may see this notice which follows is requested to call the attention of his delegates to it: The demand by summer visitors for entertainment has already begun, and at the end of the month, when the convention meets, it will have greatly increased, so that to obtain desirable places the delegates should confer at once with the local committee at Newport. Any persons desiring to secure accommodations should state their wishes to the pastor of the First Church, Rev. C. A. Stenhouse, 29 Farewell St., Newport, R. I. The local committees are already at work on these matters and earnestly desire to please their expected guests. The prices for board and lodging will be from \$1.50 up. Rooms may be had without board.

SUBMISSION

GEORGE BIRDSEYE.

Lord, when we pray, in troubled hours,
Let our hearts so to Thee incline,
Not to draw down Thy will to ours,
But to surrender ours to Thine.

So, when mistaken prayers arise,
Thou holding back what we request,
We know that, when Thy will denies,
By Thy refusal we are blest.

Lynn, Mass.

FROM FLORENCE TO FLORENCE

WILLIAM F. WARREN, D. D., LL. D.

"EVERY man is omniscient, only he doesn't know it."

This remark struck me as a *taurus* of the best Emerald Isle breed, and I fear I looked more amused than acquiescent. This, however, did not in the least disturb my philosophical friend, the Professor. Why should it? But two suppositions were possible. If, according to the first, my consciousness was at the moment, possibly for the first time, attesting my omniscience, I surely had a right to look pleased. If, on the contrary, and according to the second supposition, my consciousness was not bearing such witness, it was all the more manifest confirming his claim as to my ignorance. So he serenely proceeded as follows:

"Human knowing has as its eternal presupposition the non-known and the non-knower. Man is an unconscious being who in and by the act of becoming conscious cancels his unconsciousness. Knowledge, therefore, ever and first of all proceeds from absolute Unknowledge. Nevertheless, it must be remembered that of this we can never have an immediate knowledge, nor yet an experience interior or exterior, for before consciousness has come forth from unconsciousness we know nothing at all; and it is first through consciousness and only by consciousness that we come to a knowledge of our unconsciousness."

"Yes," I gasped, "that seems plain."

"Well, then," he rejoined, "the fundamental fact of my consciousness is that I for myself am on hand, not as a thing, or a soul, or a subsistence of any sort, but as a self-feeling, self-knowing life — one that is absolutely in itself, one that is impenetrable by anything outside, one that in fact has no outside. This my immediate life is my consciousness, and anything that were to stand outside of this life, and were not to be in any fashion a function of myself, I could not possibly take knowledge of. Only by means of my self-certain life and its movement can I come to any knowledge."

"What does that prove?" I meekly inquired.

"Prove? Why, in connection with the other postulates of the system, it clearly demonstrates the truth of what Schellwien says in part first, page 40: 'What I am not, I cannot know; and precisely as certain and as much as I know of myself, the secondary creator, I also know of God, the primal creator.' Here, you observe, he has given us the ground of all religion. On the next page he finely states the range-limits of all religion. Listen: 'What I know is ver-

itable knowing of God, and only of God; there is no other object of knowledge, but this knowing ever reaches only as far as my self-subsistence reaches, that is, as far as I cancel my unconscious finitude, that is, so far as I apotheosize myself.' This last expression, '*soweit ich selbst mich vergotte*,' is the most felicitous imaginable answer to the question with which we first began."

You see, dear HERALD, I am

Back Again in Germany.

In Italy no one told me I was omniscient, or anything like it. Even here I find it hard to accept the assurance. I am, however, a learner, and Germany is a good place for learners of all ages and all aims. If you have the least doubt of this, just turn back to the foregoing, and read, mark, and inwardly digest the instructive paragraphs I have above reported. Meantime, while I am waiting for my omniscience to grow, and to come more fully to consciousness, I am inclined to tell you something more about the movements of the little party we recently left on "Fiesole's Head."

The first of these was nearly vertical, namely, from Fiesole's head to Fiesole's foot. Then, of course, there remained the unfinished round of Florence galleries, and museums, and churches, never forgetting the Santa Maria Novella, over whose small precipice of two steps running across the entire building midway in the nave ninety per cent. of the absorbed, art-worshipping, fresco-studying tourist public, despite all guide-book warnings, systematically fall and systematically rise with unstudied words of blessing on their lips. Then, after a week and a day of faithful duty in this environment, the precious trio was gently lifted over the towering Apennines with blessed visions of Pistoia and other dream-towns and dream-lands by the way. In Venice, beneath familiar stars, it reclined in the luxurious gondola and tuning its thought to the rhythmic oar-dip, planned the days to be given to the Bride of the Adriatic. Later came a week on Lake Como and its unpicturable shores — a time all too short for a fit ceremonial leave-taking of fair Italia. Her last word was a warm, a seductive, an indeclinable invitation, "Come again!"

My own first crossing of the Alps was by the Simplon Pass, my second by the Splügen, my third by the Semmering, my fourth by the St. Gotthard, my fifth by the Brenner, my sixth by the St. Gotthard again, my seventh by the Albula. Possibly I am still too much under the spell of this last to form a sound judgment, but if not, it is the wildest, the most picturesque, the most unforgettable of the seven. It is the latest of those that have surrendered to the railway engineer. Though the tracks of the new line are a full metre apart, it is considered of "narrow gage." Its tunnels are masterpieces of modern engineering. At a height quite above the level of the famous St. Gotthard tunnel, this new ore pierces a mountain wall three and one-half miles in thickness, then in other tunnels and loops and spirals descends thousands of feet at frightful grades into one of the wildest of Alpine abysses. Our little train looped these loops and, seemingly, somersaulted

somersaults in the descending spirals in the heart of the mountain, coming out into the sunshine of the canyon only just often enough to give glimpse of the appalling heights and abysses down which we were shooting so rapidly. Often we would round a shoulder of a cliff upon a shelf so narrow that our train seemed a toy one, trembling on the verge of bottomlessness. I was glad to notice that in the last issue of the HERALD which has reached Europe the attention of the reader is called to this new and wonderful route from Germany to Italy by way of the Engadine and St. Moritz.

Just now we are in

Munich, the Bavarian Capital,

the city that loves to be called "the Florence of Germany." Its devotion to art has made it well deserve the title. In recent growth it seems quite distancing its Italian sister. Since my last visit its population has almost doubled. It has now half a million, of whom 80,000 are Protestants. Its university attendance has almost trebled, and is now reported as second largest in the empire. Enlarged buildings for lecture-rooms and laboratories are being planned. My old time friends, Professors Ebers and Von Dollinger, are no longer here; but Professors Hommel, and Kuhn, and Furtwängler, and Brentano, and Roentgen, and scores of others, are enriching the world by their labors. Yesterday afternoon, on invitation, we enjoyed the genial hospitalities of one of these men of world-wide fame. The table was spread in a sheltered home-garden, where played a fountain jet, proceeding from a *Fratzen Gesicht* that would have delighted Jakob Grimm. Of the eight children belonging to the happy parents four were present. So, too, was "Caesar," the too-social house dog, and "Muhi," the black, black cat. Lilacs and fresh pansies, with apple and pear blossoms, made fragrant the sunny air, and the very birds seemed admirers of the scene. For each guest there were appropriate entertainers, while between the grave seniors of the party conversation ranged from points in Hammurabi's code to German *Fahrräder*, and from Munich weather back to the rivers of Paradise.

I was happy to learn that, on invitation already accepted, this Professor — not the one with whom my letter began — is to be seen and heard next March in America.

Munich, Bavaria.

THE LIPS AND THE LIFE

REV. THEODORE L. CUYLER, D. D.

EVERY true Christian, whether in high or humble station, is bound to be a preacher of the Gospel. Remember that there are manifold ways of preaching Christ's Gospel without choosing a text or addressing a congregation. Wilberforce and Lord Shaftesbury preached God's truth on the floor of the British Parliament; Dr. Wayland, Mark Hopkins and James McCosh from the presidential chair of a college. William Carvosso, the saintly Methodist class-leader, brought hundreds of souls to Christ; and humble John Pounds, the shoemaker who baited poor street boys into his shop with a biscuit or a potato, was the founder of

"Ragged Schools." Jacob A. Ellis is the orator of the slums, and the sailor, Frank T. Bullen, rings out his message from the fore-castle. Halyburton when laid aside by illness made a sick bed his pulpit. "It is the best one I was ever in," he said; "I am laid here for the very end that I may commend my Lord and Saviour."

A Christ-loving heart is the true ordination, after all. "As ye go, preach!" "Let him that heareth say, Come!" — these are the heavenly commissions to every one who has felt the love of Jesus in his or her soul. Knowing the Gospel fixes at once the obligation to make it known to others. If I have drunk from the well of salvation I am bound to call out, "Ho! every one that thirsteth, come ye to the waters!" God has a vast variety of pulpits for His servants to preach from. Yours, my friend, may be in a Sabbath-school teacher's seat, or in the nursery, or a mother's arm-chair, or it may be a work-bench, or in a counting room. You may preach by a Bible, or a tract, or a loaf of bread on a poor man's table, or by an earnest talk in a mission school, or a faithful pleading with an impenitent soul. Any way that will give you a hold on a sinner's heart and draw him to the Saviour. Any way so that he "who heareth says, Come!"

But there are other methods of saying "Come" besides the voice or the printed page. Clean, consistent Christly living is a mighty magnet to draw souls to Jesus. A godly example is the most powerful attractor toward heaven. Even the most eloquent pastor will find that his people look at him during the week to find out what he means on the Sabbath. Preaching piety on one day of the week does not counteract the practicing of selfishness or cowardice or compromise with wrong on the other six days. If we say "Come" with the lips, it is well; if we say "Come" with the life, it is still better.

Bible religion made attractive to others is the most potent instrument for the conversion of souls. But few people are eloquent with the lips; yet every Christian may rise to the eloquence of a winsome example. If you cannot utter a truth from the desk or the platform, you can live out the truth; that is the best preaching, after all. No infidel can answer that. It draws silently but surely. It says *Come* by showing the way. The "living epistle" never needs a translation or a commentary. It is in plain English that a child can understand. An arrant skeptic once spent a day or two with Fénelon, and on leaving he said to him: "If I stay here much longer I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa in search of Livingstone he was "as much prejudiced against religion as the worst infidel;" but a few weeks of companionship with the glorious old heroic missionary so impressed him that he said: "I was converted by him, although he had not tried to do it."

More eloquent often than words is the silent beauty of conduct and Christly character. A poor sick girl, for example, is wearing away her young life in a chamber of confinement. All day long and all the night for weary weeks and months the patient sufferer suffers on.

But she bears the sorrow of her lot so meekly, she speaks of her discipline so sweetly, she exhibits such quiet trust in Him whose strong arm is underneath her, she lives out so much religion in that sick room, that her worldly-minded father and her fashion-loving sisters are deeply touched by it. Her example is a "means of grace" to that whole family; they get no better preaching from any pulpit. Her deep, tranquil joys beside the well of salvation are a constant voice speaking to them: "Come, come ye, to this fountain!"

I might multiply illustrations of this truth that godly acts often speak more impressively than words. A God-fearing youth occupies the same room with two or three giddy scoffers — his fellow clerks or fellow students. Night and morning he bends the knee in prayer before them. They make game of him at first; but he prays on. The daily reminder of that fearless act of devotion awakens presently in the minds of his companions the memory that they, too, had once been taught to pray, but now have learned to scoff. Example is an arrow of conviction; they, too, "remember their God and are troubled."

In his day Rev. John Angell James, of Birmingham, was the most popular and influential of the evangelical preachers and writers in England. He said in one of his discourses: "If I have a right to consider myself a Christian, and if I have attained to any usefulness in the church of Christ, I owe it, in the way of instrumentality, to the sight of a companion who slept in the same room with me and who always bent his knees in prayer on retiring to rest. That scene roused my slumbering conscience and sent an arrow to my heart; for, though I had been religiously educated, I had neglected prayer and had cast off the fear of God. My conversion soon followed and my preparation for the work of the ministry. Nearly half a century has rolled away since then; but that little chamber and that praying youth are still present to my mind, and will never be forgotten even amidst the splendors of heaven and through the ages of eternity."

Sabbath desecration is sadly on the increase, and the loose example of too many church members has something to do with it. On the other hand, the best defence of the fourth commandment is found in the higher lives and spiritual character of those who remember God's day to keep it holy. In no direction was Gladstone's influence more impressive; and I often recall his words to me: "Amid all the pressure of public cares and duties, I thank God for the Sabbath, with its rest for the body and the soul." The clear brain and the full purse of the total abstainer are the best temperance lecture. Actions speak louder than words. If you wish to move others, move yourself! Cæsar never said to his troops, "Ite!" He took the lead and cried out, "Venite!" Paul acknowledged the power of example when he said, "Be ye followers of me." Even the lips of our adorable Redeemer do not so move us as the study of His sublime and sinless life and the power of His self-sacrificing death. Godly living is what this poor ungodly world is dying for today. If the

vital union of believers with their Divine Head means anything, it means that Christ Jesus pours Himself into the world through the lips and the lives of His representatives. "Ye are My witnesses." It is not I that live, exclaimed the hero-apostle, but it is Christ that liveth in me.

Brooklyn, N. Y.

ART AT THE WORLD'S FAIR

JEANNETTE M. DOUGHERTY.

Modern Dutch

MODERN Dutch Art is well represented in the Holland exhibit. The splendid marines of

Mesdag

attract general attention. "What a fine picture!" "I like that!" "What a beautiful thing!" "That is a good ocean view" — these are the expressions of pleasure from even casual observers.

If one stands at the doorway where Gallery 15 opens into Gallery 37, three marines of Mesdag can be seen from that place. The strong personality of the artist is felt in looking at the paintings in this way, if they have first been studied separately. The largest of these marines is in Gallery 37. It is one of the notable pictures in the room, which seems to be the main gallery of the Holland exhibit. The picture is handsomely mounted in a deep flat frame of gold. The view is a broad sweep of the ocean where the grey-green water rolls up in billows crested with white foam. The sky is overcast with storm-clouds, from which the water takes its peculiar hue. The sky is not dark, however, as the grey clouds break in fleecy lining.

In Gallery 37 is a smaller oil painting with something of the same scene and treatment. In this, large sail-boats struggle in the waves that precede the approaching storm. The third is a water color in Gallery 36. This, too, has a stormy sky and the dark sea is dashed with foam. In the foreground, is an open boat, with fishermen pulling at the oars. In the adjoining Gallery, No. 36, near the doorway is a charming water-color by the same artist. This depicts a busy and interesting scene, full of life and color. It is the arrival or setting forth of big fishing boats, with a crowd of people watching from the beach. The grey-blue water breaks in surf on the shore, and white clouds are outlined in the blue-grey sky. In all of these the atmospheric effect is fine. In the gallery beyond, No. 34, is a beautiful marine in delicate color. In this the sail-boats are motionless on the calm sea, and the sun through the mist sends a glow of light over the water. The oil paintings of Mesdag have the same soft blending of tone as his water-colors.

Three beautiful paintings by

Jacob Maris

are shown in the main gallery. One is a large picture of a wharf scene. The windswept sky and the dark vessels give a sombre tone, but the color is full and rich. The two smaller pictures are placed out in the room. Both are grey, showery scenes, with only the faintest hint of blue sky back of the storm clouds. The air is so heavy with moisture that one expects to be drenched any moment. It is said

of Jacob Maris that he was particularly fond of wandering along the rivers and canals on stormy days. That all the days in Holland are not grey and showery, is shown in a large canvas by William Maris—a brilliant landscape with cattle coming down to the river-bank. The picture is full of light and color—tender green, rich purple, and wonderful tints of lavender.

There are a number of paintings by

Josef Israels,

the master of the modern Dutch school. In the main gallery is one entitled, "The Scribe"—an aged scholar sitting at a table with a roll of parchment spread before him, upon which he is writing with large quill pen. In Gallery 37 are two large pictures—one a night scene, the dim outline of the great hull of a ship showing against the darkness. Two men on horseback are leaving the vessel, making their way through the surf on the beach. The other shows a peasant woman rolling a wheelbarrow across the open field. The wheelbarrow is filled with wood, but in the back a dear baby, in close white cap, sits sound asleep. In the distance is a haystack and a man mowing grain. The dull red roof of the cottage home shows in the deepening twilight, while along the horizon the last light of evening gleams beneath the low-hanging clouds.

Gallery 34 contains two pictures by Israels—one an interior in the artist's characteristic dark, rich tone. A peasant mother sits in a large arm-chair; the languid air, the pillow at the back of her head, the bottle and glass on the table beside her, suggest the convalescent. Her fond gaze is turned to a low, wooden cradle, where a chubby infant lies asleep. On the same wall is the other painting: Two aged men and two old women are seated at a table looking intently into a bowl that stands before them. Between these two pictures hangs one of the beautiful marines of Mesdag. In Gallery 37 there is a dark interior with a single figure—an elderly woman sitting at a bare table, her frugal meal of bread and a bowl of milk before her. Her head is bowed in grateful thanks to the Father in heaven for daily food and tender mercy. Josef Israels has portrayed the simple peasant life of Holland with fine feeling and sympathetic appreciation, and he has put upon the canvas the imperishable beauty of human life.

The water-colors of the Holland exhibit are all grouped in two rooms, and one room is devoted to etchings. A young man explaining to his companion the beauty of the etching and pointing out the simplicity of line, closed his remarks by saying: "And when you see what it is, and put yourself in it, then you take pleasure in the picture." This is the highest tribute to both artist and spectator. To be able to put one's self in the picture is to derive from it the same enjoyment that it gave the artist.

Chicago, Ill.

— Strive to see God in all things without exceptions, and acquiesce in His will with absolute submission. Do everything for God, uniting yourself to Him by a mere upward glance, or by the overflowing of

your heart toward Him. Never be in a hurry; do everything quietly and in a calm spirit. Do not lose your inward peace for anything whatsoever, even if your whole world seems upset. — Francis de Sales.

INITIAL STEPS IN WORLD ORGANIZATION

LUCIA AMES MEAD.

DR. HALE was once asked: "Why is it that wars are now more frequent than they used to be?" His reply was: "Because they are not. There was not half as much war in the 19th as in the 18th century, and there will not be half as much in the 20th as there was in the 19th." Strange, that any one who reads history should forget that war was once the normal occupation of man, and is now the exceptional one.

The United States, since its beginning in 1789, has been at war less than one-tenth of its history. Only a few centuries ago the British Isles and all Europe were scenes of constant feuds. Scottish clans invaded the Lowlands, and robbery, pillage, anarchy, bloodshed, were the rule in many parts of the now United Kingdom. Italian states and cities warred against each other, as did the little kingdoms and cities of what is now the German Empire. There were seven years' wars, thirty years' wars, one hundred years' wars. All this is a thing of the past, never, in the nature of things, to be a possibility again. There is indeed a new nature of things, not merely in science, in methods of education, of business, and of church and state, but, however little it is yet recognized, there are new conditions governing international relationships which are making obsolete many of the maxims and traditions on which we were bred. "In time of peace prepare for war," has been held axiomatic counsel. Dr. Hale reminds us that this originated in an Aesop's fable of a wild boar who, when asked why he was whetting his tusks against a tree, replied that he was preparing for war. "And so this old hog," as Dr. Hale says, has been teaching the world for ages his philosophy of action, and we have taken it as if it were inspired.

The motto for today is: "In time of peace prepare for permanent peace." This is to be done in a perfectly practical, definite way. War, though it be less frequent, will never cease until a substitute is provided for it and the nations pledge themselves to use it. War will never cease until the world is organized. The great philosopher, Immanuel Kant, over a century ago had this great insight, and declared that the world would never be organized until its constituent elements had each achieved representative government. At the time when he wrote, no nation of any importance in Christendom had a representative government except England. This was in no sense at that time representative of the people, as even as late as 1866 only one man in four in England had the ballot. But since Kant wrote, the gigantic leap from a state in which only one nation in Christendom had representative government has been taken to a state of development in which there is only one nation—Russia—which has not yet representative government.

Moreover, the voluntary union into larger aggregates of various jealous petty principalities, and the development of our self-governing country of thirteen States into one of forty-five States, have, in addition, cleared the way for the definite practical work of the organization of the world.

Thus far in the history of the world the largest unit that has been deliberately and voluntarily organized has been our forty-five States. Perhaps the next that will follow will be the federation of the South American States—a consummation devoutly to be wished, both for their own peace and safety, and for the checking of our growing itching for overlordship over that great rich continent which is beginning to question whether we are really its friend or no. But whether this federation comes or not, the work before the rest of the world is plain and definite. It must organize itself. For the organization of the world two things have been achieved, and there are three more that remain to be accomplished in this country. First, as I have said, we have put the people in the seat of sovereignty; second, we have established a Permanent International Tribunal which history will probably declare the greatest single step towards peace since the year One. A great beginning has been made. In 1897, at the Mohonk Arbitration Conference, a judge of the supreme court of New York mournfully declared that, much as he longed for it, no one then living would ever see a Permanent International Court established. In five years from that time twenty-six nations had established such a court, and it already had its first case. The Supreme Court of the United States waited two years and five months for its first case, while the first case was sent to The Hague Court in less than half that time after it was opened.

The fortnightly papers following this will consider the remaining steps that must be taken for the organization of the world and what is the great share America is called to bear in this. It is to such considerations as these that the International Peace Congresses, like that which meets in Boston next October, are devoted.

Boston, Mass.

DR. FERGUSON TO THEOLOGICAL STUDENTS

THE following letter, written by Dr. JOHN C. FERGUSON, of Shanghai, to a student of the School of Theology of Boston University, is of such general interest that we print it for our readers.—Editor HERALD.

MY DEAR BROTHER: Your letter of Sept. 7 duly reached me, and should have been answered earlier if I had had leisure. I am intensely interested in the stage of life at which you young men in the Theological School find yourselves when the problem is continually arising whether or not you shall devote your lives to missionary work. I recall my own days at 72 Mt. Vernon St. during the first year when that building was used. Dr. S. L. Baldwin was the lecturer on missions, and a purer, nobler, more genuine man never lived. After nearly a quarter of a century in the Foochow Mission, he had returned home on account of the health of Mrs. Baldwin and the education of the children. He was one of our

B. U. S. T. boys who studied at Concord. He tried to excite among us students no fervid emotions, and exacted from us no evanescent promises. He told us facts—how mission work was commenced, what were the difficulties, what were the true successes, what qualities of mind and heart were needed in the missionary, and what one could expect who devoted his life to mission work. To this day Dr. Baldwin stands before my mind as a model missionary, and I have met and known more than a thousand others. His chief quality was his calm weighing of the conditions facing him, and his quiet, decisive and imperative determination to face these conditions and work out of them the very highest and best results. To my view such a frame of mind and heart is the most desirable type of religious experience and ensures permanent usefulness in the possessor. Moral enthusiasm and warmth of spiritual life he had in the abundance which overflows in kind deeds and helpful words.

During the lectures my mind was turned toward mission work for the first time. I was busy with work in the city as associate pastor of People's Church while carrying on my regular studies. My life had been consecrated for many years to any form of work for the Master which seemed to need me the most. Dr. Baldwin's lectures showed me that where I was most needed was on the mission-field. A visit from the missionary secretary, Dr. John Reid, to our People's Church occurred just at this time, and he needed men. The matter was promptly settled in March, I was admitted to the Conference in April, and ordained as deacon and elder under the missionary rule, and appointed to Central China. During those months I recall no special religious experiences which appealed to my emotions. These were worked upon chiefly by the thoughts of leaving parents and family ties. I felt that I was in the line of duty where God wanted me to be, and this conviction strengthened me to do what was necessary.

In Central China I spent ten years, and my chief work was in the founding and building up of Nanking University. We graduated one class each from the college, the theological school, and the medical school. I had many general mission duties and preached regularly, but always considered my chief duties to be in the administration of the University. At the end of ten years I was invited to become the first president of Nangary College, Shanghai, and accepted the offer. Gradually other outside duties in diplomatic and governmental affairs were heaped upon me, and after five years in the college, during which the buildings were erected and the courses of study were arranged, I was transferred to the Ministry of Commerce as chief secretary, and later to the Railway Administration as chief secretary. It may seem to many of you young men a far call from Boston University School of Theology, as a student devoting his life to the service of God, to my present position in the Imperial Chinese Railway Administration, and yet to me the development has been so natural that it has lost its strangeness. With many there has been a struggle to decide to be a Christian worker and to enter the ministry. With me the struggle has been to remain in the ministry where all my hopes and personal desires were centred. The wrench on my heart was very hard when I left Central China for the Nangary College, but I felt it was necessary, and so did my ministerial advisers. Still harder was the experience when obliged to leave educational work for general governmental work, and yet I was still driven by the stern conviction of duty. Through all these changes the same desire has been upper-

most in my mind which was with me when I was in the halls where you now are, and that is to be where God would have me, and to do the work which He gives me to do. This is the missionary spirit as I understand it, and this is mission work.

I cannot close this letter without an appeal to you young men to consider carefully the needs of the mission-fields and your duty toward them. If you are in good health, if you expect to have for wife some one devoted to Christian work and in good health, will you not stop to consider whether it would not be better for you to go to a mission-field where there is so much to be done than enter the ministry at home which is so crowded with applicants? There are very few mission-fields now which call for any physical or material sacrifice, but they all call in the most appealing terms for men of sustained moral courage, fervid Christian experience, and high educational attainments. No one is too well fitted for this engrossing and tremendous task, and no one will have any gift which cannot find on the mission-field a wide opportunity for use. "Here am I, Lord; send me."

JOHN C. FERGUSON.

TIME EXPOSURES

REV. L. H. DORCHESTER.

IN a recent book about the stars appears the reproduction of a photograph of a Spiral Nebula. To obtain it required an exposure of the plate to the silent midnight heavens four hours in duration. No snapshot camera could have secured an image of that fleecy spiral of star-dust. The snapshot idea is all too popular nowadays. We are seeking short cuts to education, to success and fame in all departments of life, and even in religion, with the inevitable result of shabby, slovenly work and a lack of thorough mastery. It is not by fitful seasons of reflection, but by resolved and continuous "exposure" of the soul that God becomes real to us and we become godlike. It is "with unveiled face, reflecting as a mirror the glory of the Lord," that "we are transformed into the same image, from glory to glory, as by the Spirit of the Lord." Such meditation may seem difficult and unattractive to busy Americans. But wait a minute: Is not the holding of one's self continuously to any thought or task hard and unattractive to you when you are not used to it?

Almost everything that amounts to anything appears difficult at first. How many of the best things we have to learn to like! How hard music is at first for most boys and girls! But practicing so many hours every day is necessary if they would become musicians, following faithfully the uninteresting exercises assigned them before playing melodious compositions. Practicing lessons is their musical meditation; but it is worth while, and after a while the drudgery disappears and the joy of harmony is felt.

It was by meditation that one of the greatest of English engineers, a man uncouth, and accustomed to regular discipline of mind, is said to have accomplished his most marvelous triumphs. He threw bridges over almost impassable torrents, and pierced the eternal mountains for his viaduct. Sometimes a difficulty brought all the work to a halt. Then he would shut himself up in his room, eat nothing, speak to no one, abandon himself intensely to the contemplation of that on which his heart was set, and at the end of two or three days would come forth serene and calm, walk to the spot, and quietly give orders which seemed the result of superhuman intuition. This was true medita-

tion. Such should our religious meditation be. Our going apart should not be a sickly morbid retirement, producing chiefly a long face and a sallow countenance, but a season for gaining such a vision and grasp of life's problems that we may come forth renewed and made more effective for the world's sake.

"Rather dull business," do you say, "to spend so much time in meditating upon God?" I'm sorry for you if it is, when He is infinite in purity, beauty, and love. Your confession betrays a poor state of heart, indicates a poor spiritual appetite. Not much like that of the black saint who was addressed by the preacher at the close of a rainy, dreary Sabbath. "Rather a dull day, auntie," said the pastor. "Why, no!" replied the good colored woman. "Bless de Lord, massa minister, dis old woman has been all over the New Jerusalem today!" That comes pretty near the ideal expressed by the Psalmist: "My meditation of Him shall be sweet." — *Western Christian Advocate*.

Mohonk Arbitration Conference

THE Tenth Annual Conference on Arbitration opened at Lake Mohonk, N. Y., June 1. Nearly three hundred people were present, including three members of The Hague Tribunal—Judge George Gray, Oscar S. Straus, and J. H. Gamba of Mexico—and ten judges of Federal and State courts. Judge Gray, who was chosen to preside over the Conference, referring to the noble effort of a few men who ten years ago sought to lead the public opinion of the country in the direction of international arbitration, declared that the fullness of time seems now to have arrived for a forward movement in that great cause, since the "economic waste consequent upon the maintenance of the great and increasing military and naval establishments of the world is beginning to make its due impression upon the enlightened conscience and intelligence of increasing numbers in all countries."

A review of the year in the history of arbitration was read by Dr. B. F. Trueblood, of Boston, secretary of the American Peace Society, who cited the Venezuelan arbitration and the Alaskan award, and recounted the treaties of arbitration concluded between Great Britain and France, France and Italy, Great Britain and Italy, Holland and Denmark, Great Britain and Spain, France and Spain, and France and Holland, and pointed out that the movement which led to these treaties has not spent itself. He alluded to the formation in Congress of an American group of an Inter-Parliamentary Union last winter as a very important event. Notable addresses were delivered by Dr. E. E. Hale, Thomas Nelson Page, General James Grant Wilson, Prof. Henry M. Lelzinger, Judge William L. Penfield, H. B. F. MacFarland, president of the Commissioners of the District of Columbia, Prof. J. N. Moore, Dr. Philip Moxom, Baron Kentaro Kaneka, a former cabinet minister of Japan, C. R. Woodruff, Justice Brewer, Congressman Bartholdt and others.

A pronouncement of principles was adopted by the Conference, urging agitation in favor of arbitration among nations to avert wars. The Conference expressed its confident reliance upon "the irresistible power of public opinion to give effectual sanction to the judgments of the arbitral tribunal and to extend the scope of its jurisdiction," urged the negotiation of treaties providing for the submission of international controversies to The Hague Tribunal, and advocated the calling of an International Advisory Congress made up of representatives of the nations to take into consideration plans looking to the promotion of the general welfare of all peoples.

THE FAMILY

SONG OF THE MEADOW LARK

OLIVE A. SMITH.

From far-away, clover-grown meadows
my birds of memory sing;
I can hear the red-bird and the robin, and
the blue-coated herald of spring,
The tender brown thrush, and the warbler,
the whippoorwill at dark,
And clearer, purer, sweeter than all, the
song of the meadow lark.

When that song comes, softly floating
through the shadowy mist of the
years,
There's a joy too deep for laughter, and a
pang too keen for tears;
There are visions of things immortal, yet I
wish that the dream-dove's wing
Could bear me back to those morning
hours, when I heard the meadow
lark sing.

The mistakes have been so many, the good
deeds have been so few;
The false and the weak have so often
supplanted the wise and the true,
That I long for those doors of promise, to
open again for me,
As my soul opened then to the lark's
waking song, and the vision of things
to be.

But the years have passed with stealthy
tread, like a thief, with treasures
concealed;
Strange ears listen, now, to that morning
song, in the clover-scented field;
But the echo floats on, and sings in my
heart, though the day be bright or
dark,
And my soul grows strong, and rises to
heaven with the song of the meadow
lark.

Emporia, Kansas.

Thoughts for the Thoughtful

Beneath the Burden

From Sunday School Times.

WHEN John Bunyan drew his figure of Christian with a burden on his back, he touched his picture with immortality, and proved himself a spiritual seer of the first rank. For it is the "burden" in that picture that makes it universal, mirroring what all men feel. And whatever its contents, we all feel that ours is like it in at least two respects—it is heavy, and it is for long immovable.

Men do not get far in life before they realize this fact of burden; that besides pain and sorrow there is something else in their human lot called weariness, not as distinct it may be in statement as in experience from suffering and sadness, and yet not wholly identified with them. A heaviness of soul, a vast weariness of spirit, leaden and inescapable, occasional in some lives and constant in others, which, unless bravely met and fought, wears down the spirit and quenches the hope.

We see and hear it in all our life today—in the cars and on the streets, at the ferry slips and at the great railway stations, and wherever great throngs meet and pass. We see them pushing on, brave and busy and strong, marching to work like soldiers to battle, but not with confidence and joy. Many a face here and there is careworn and heavy-browed, many an eye restless and fearful, and many a voice abrupt and tense and sharp—all of it telling of the strain and weight of life in a way that brings to our minds the lines in Tennyson's "Vision of Sin":

"He rode a horse with wings, that would have flown,
But that his heavy rider kept him down."

Voices are not wanting here and there around us, encouraging and comforting and heartening many a fainting comrade,

and some of them are beautiful and clear and strong. There is Wagner, telling us in his "Simple Life" to avoid multiplicity and the love of the material and external. And there is Alice Hegan Rice holding up a touching, homely picture of one who, in spite of obscurity and poverty and the monotonous conditions of a very hard lot, kept a brave spirit and a serene face. There is Markham, telling us in his striking poem, "The Man with the Hoe," that he would attribute this heaviness of mood to wrong social conditions, while he lashes the spirit of our times in fearless, eloquent lines. All of us are eager to buy and read these messages, for they come from singers and seers and prophets who have something true and lovely to tell, and their very widespread popularity is of itself evidence how deeply the world of today feels the clutch of care and the drag of life.

Yet it is no new thing, this heaviness of heart, for the Psalmist felt it back there in that far-off time. "My soul is in heaviness," he says; "my flesh and my heart faileth." And Jesus knew it at the old wellside, talking with the woman of Samaria, where, wearied as He of course was with His Galilean journey, He was still more wearied with His mighty earthly pilgrimage. Ah! how we all like to turn back to the picture of Him there when our own spirit is faint and heavy and the tide of our own hope is low, for that weariness of body and mind seems to unite us strangely to Him.

What can be said of it all? What is the matter, why should it be, and what can we do?

One of these causes is life's sameness—the necessity we seem to be under of forever doing the same thing in the same way. Variety may be the spice of life, but the trouble is, we do not get enough of it. Repetition is the rule, not the exception, with multitudes. Today's work is like yesterday's; the associations, agencies, and environment do not alter to any great extent in the lives of many men. "My heart was dusty," said Richard Jefferies, that glowing and passionate writer of nature studies, "and my mind arid and dry, for there is a dust that settles on the heart as well as that which falls on the ledge. It is injurious to the mind as well as to the body to be always in one place and always surrounded by the same circumstances. A species of thick clothing slowly grows about the mind, the pores choked, little habits become part of existence, and by degrees the mind is enclosed in a husk."

Life's apparent fruitlessness partly accounts for it—the feeling that we accomplish but little, influence but few, that life's results are paltry and fleeting, and that even the great and gifted seem easily replaced. "Of what use am I?" wrote Robert Louis Stevenson from Apla. "I fear but little, if any at all." And if genius feels this, what must be the feeling of the average man?

James Chalmers, one of the greatest missionary heroes of our time, building up manhood and womanhood among the savage Papuans in the far South Seas as none ever did it before, had occasion to write in his journal more than once: "Tired, very tired, and only three or four at service today."

We undertake so many things that fail, and men seem so indifferent to matters of vast importance to us. Over sensitiveness, or the sense of alighted vanity, may perhaps account for some of it, but then who of us can ever hope to be wholly free from this? Do not tell us that we ought to toll and endure, and not worry about results.

We know that quite well, and reply that more are responding in a martial and splendid way to this heroic call of life than may be thought, and yet that does not keep them from becoming taint and worn in doing so.

True as all this is, there is another element in this experience—an element of grandeur which none should miss who wishes to live out his life brave and glad and strong. It is the very greatness of life itself that more largely accounts for this mood than anything else. It is the truth that Isaiah expressed in one of his most affecting passages—"Thou art wearied in the greatness of thy way."

Ah! that is it. The very greatness of the way wearies the frail spirit of us all at times. But this weariness, like noble wounds in battle, is honorable, and no heroic soul can be free from its experience. Made and destined as we are, with our life planned on the vast plan that it is, being soul and spirit, as well as flesh and blood, conscious of God, living in time and looking out upon eternity, our hearts the book of records of earthly pains and heavenly hopes, we must feel this weariness, and it cannot be avoided.

Not that it should not be risen above; not that one should for a moment advise surrendering to it. On the contrary, it is to be conquered and transfigured as many, thank God! have nobly done. But at least we ought to honestly feel and know what the poet Wordsworth calls

"The heavy and weary weight
Of all this unintelligible world,"

hanging "upon the beatings of our hearts." And we would question the courage of the man who knows nothing of this touch, just as we would question the honor of an oarsman who tells us that he can run a five-mile race when he has just finished the hard-fought college regatta. It is the mark of our spiritual rank, the sign of spiritual life and culture, the price of growth and vision and progress.

Bring this matter of burden to Christ, and let the light of His experience fall upon it. There is One who knows what it is, and who in His earthly life bore a weight of it that no one else ever knew. His very innocence made Him sensible to the outrageous shocks of human evil. Men's selfishness and hardness and shame and greed flung the whole black weight of itself upon Him, until His pure being shook and throbbed with woe that we have been spared by reason of our selfishness and shallowness of feeling. Not often do we catch any clear word of it from His lips, for we had no language for its utterance, and no spiritual experience for its understanding, had He attempted to put it into words. It remained, therefore, a part of that vast unrecorded and unuttered experience of that infinite life. "His heart was swollen with love unsaid;" and only now and then do we seem to hear or overhear some note of its eternal sadness, taint and subdued, like the distant surge on a giant cliff, over a deep, calm sea.

And yet not only did He pass through it all with radiant confidence and joy, never faltering and never doubting, but He also begged the race to cast its burdens on Him, and in some way He has gotten Himself believed. For of all the words that have come pleading with us across the ages, that soul-moving call of His, "Come unto Me, all ye that labor and are heavy laden," has been most widely heard and deeply felt.

Ah! who has not felt it swaying his heart with its deep peace, and known its lull and calm? We may have denied His other calls and commands, but who of us has not given up to Him here, known his

human hardness to melt before its tender power and sweet appeal, and known all his fret and fever to pass away into rest and trust and joy?

THE GRACE OF CHEERFULNESS

I said: I will be glad today!
The rain-clouds drift along the hills,
The grass is drowned in lakes and rills,
The birds of song are chilled and mute,
The dreariness seems absolute;
And yet I will be glad today!

I will be glad, be glad today,
Though many tiresome tasks are set
My patient hands, I will forget
The frets that trouble and depress,
And think on things of pleasantness:
And so I will be glad today!

I will be glad today, today:
For summer suns again will shine,
The air will thrill like tonic wine,
The birds will sing as ne'er before,
And with these blisses yet in store,
Why should I not be glad today?

—EMMA A. LENTE, in *Christian Endeavor World*.

THE LOVE-FEAST AT PROSPERITY STREET CHURCH

GRACE JEWETT AUSTIN.

A SMALL fire was glowing in the grate; Dr. Burns' large Morris chair looked comfortable; a table stood near him with some light refreshment; and his wife sat close by. All these were the pleasant factors that usually made the late Sabbath evening a restful time of peace to the busy pastor after the day's intense work was done; but on this special night there was a shadow on his face as he leaned over toward the firelight.

"I think your sermon tonight was just what the church needed," remarked Mrs. Burns. "When I was a little girl that story of Gideon's lamps and pitchers used to thrill me, and you handled it nobly."

The Doctor smiled at her.

"You are a comfort, even if you are somewhat of a flatterer." Then his face grew sober again. "Mary, I am more and more distressed by this trouble that has risen between Mr. Barton and Mr. Wilmot. You do not see their expressions when they come forward with the offering. I fear there is a positive hatred growing up between them, and it is a terrible thing for the Prosperity Street Church to have a division in its official board."

Mrs. Burns sighed, saying: "They tell me it is affecting the Epworth League, too. The sons and daughters are taking up the matter. Emma Wilmot has resigned from the secretaryship because she does not care to work with Wallace Barton as president of the League."

"Is that so? I had not heard that. Now that is a sad indication of just what I feared. Mary, let us take this burden to the Lord. It is too great to bear alone." And the devoted pair knelt in the firelight and plead for wisdom and for harmony in the fold.

Dr. Burns rose from his knees with an added look of peace, but his wife was still anxious.

"How did the trouble arise, John? I think I never heard."

"I can scarcely tell myself. You know they are both contractors, and it was some accusation of unfairness made by Wilmot at the time when both firms were putting in estimates for erecting the New Century building. I suppose there have been hot words on both sides."

Dr. Burns leaned back and watched the fire for some time before he spoke again: "Mary, did you ever attend a love-feast?"

"Why, no; I cannot remember that I ever did. You do not mean the communion?"

"No; and I suppose love-feasts were before your time. But when I was a boy in New Hampshire I went to many a one with father, and they made a great impression on my mind."

"Can you describe one to me?"

"Well, it was simpler than a communion service, and never considered a sacrament. Just bread and water were passed, and I can remember how we always drank the water from a plain white bowl holding perhaps a pint."

"From a bowl, did you say?"

"Yes, that was the custom; and, furthermore, the water and bread were passed about by some of the official members. I was only a child at the time, but the name of the service, and the fact that I shared it, as I did not the communion, made a lasting impression on me."

"But what was the nature of the service?"

"It always seemed to me like a pledging of one's love to the church and to God. Oh! it was a beautiful service; and it has the sanction of the earliest church usages." Dr. Burns turned his revolving book-case until a large volume came within his reach. "You know the early church had its *agape*, or love-feast, but the custom had died out till the Moravians revived it. John Wesley saw it among that people, and introduced love-feasts into Methodism. As Simpson says here: 'In them the members of the church assemble, and, after singing and prayer, bread and water are passed around, of which each member is expected to partake, as an indication of fraternal love and of devotion to the cause of the Redeemer.'"

"John, I like the sound of that. Why were such meetings given up, I wonder?"

"Really, it is hard to tell. Perhaps they still exist in New England; and you know I'm a strong believer in the thought that most things which were good for the fathers are good for us as well. I hardly know why my thought has been led out along this line, but perhaps the Spirit is in it."

The next Sunday morning was clear and beautiful. The large Prosperity Street Church was filled with its regular attendants, but there seemed an unusual rustle and interest among the pews as the members scanned the bulletin for the day.

"Those are good words," thought saintly old Mrs. Webb, as she read the morning text: "Pray for the peace of Jerusalem; they shall prosper that love thee" (Psalms 122: 7). And as she prayed earnestly for her pastor, and then looked up at him, it seemed to her his face was

shining with a heavenly benediction. But most of the congregation were reading farther, and wondering:

"Evening service, 8 P. M. Preaching by the pastor from the text, 'Ask for the old paths' (Jer. 6: 16). To be followed by a love-feast."

Such a thing was quite unknown in Prosperity Street, which rather prided itself upon being a conservative church. But soon Dr. Burns' fervent words drew all their attention, and many a heart realized, as it had not before, what a choice and precious and even essential thing was peace in the church and among the brethren. One or two, after the sermon, ventured to say: "O Doctor, tell us about the love-feast!" But he shook his head, replying: "It is a service for which I want you to pray earnestly." And this answer made an end to questions.

All that afternoon Dr. Burns was shut away in his study, most of the time pleading with God for aid in this crisis of Prosperity Street Church; and the power of God was in his words when he rose again to address his people. The church was filled to the doors with interested hearers, as he led their thought back to the simpler days of the fathers and the power of early customs. Then when he felt they were in sympathy with him and the thought of the hour, he came down from the pulpit, and said: "Will the official brethren that take the offering please come forward?" As they came, he removed the white cover from a table, distinct from the communion table, and there were plain white pitchers of water, plates of broken bread, and the very bowls of the pastor's remembrance. With tears running down his cheeks, he begged them to partake of this feast in the spirit of love to one another and the church, and then asked his officials to serve the congregation. It was a beautiful sight, and one after another aged people rose and told of the experiences of early days, and their joy at partaking again in the service of their youth. Said Mrs. Webb: "This is nearer heaven than I had thought to be, on earth."

But the great moment of the evening came when the officials returned with their task done. Dr. Burns bade them be seated upon the front pews, and then said: "Brother Barton, will you serve to these?" The pastor saw the man's hand shake as he took the bowl and bread, but he passed along the line till he stood before Mr. Wilmot. There was a moment of hesitation, and those who knew felt that the weal of Prosperity Street Church was in the balances. Then Mr. Wilmot rose, and taking the bowl in his left hand, extended his right to Mr. Barton, saying:

"I have been greatly moved by the services of this day, but I cannot drink of this pledge of love until I ask my brother's pardon for unchristian conduct. I trust he will grant it, and we may partake together."

A noble light shone in Barton's eyes as he grasped the hand: "Brother, I also was to blame, but I rejoice that we are in fellowship once more."

"Let us pray," said Dr. Burns; and in the time of prayer that followed the animosities of the Prosperity Street Church were swept away, and a baptism of spir-

itual power was given that made the church a mighty force for God.

Bloomington, Ill.

DO NOT WATCH THE THERMOMETER

HELEN M. RICHARDSON.

"I NEVER watch the thermometer, and I never suffer from heat or cold half as much as my neighbors appear to, who are constantly consulting it."

This remark reached my ears from the opposite side of an electric car on which I happened to be riding, one cold winter day. The person to whom it was addressed was bundled in fur to her chin, while her companion wore a neat walking suit, open at the throat, and evidently made to admit of a brisk walk without in any way inconveniencing its wearer.

When the car stopped to let them off, I noticed that the woman who never consulted the thermometer started up the street in a bright, alert manner in keeping with her optimistic tone of conversation; while her companion snuggled down into her furs, and seemed to be making frantic efforts to keep pace with her friend's lively step.

The conversation awakened a train of thought which kept me busy during the remainder of my ride. Is there not a grain of truth in the assertion of the woman who had no use for a thermometer? Do we not often give our hands an extra rub and button our coat a bit tighter when a glance at that erratic little ball of quicksilver assures us that it is ten degrees colder than we had thought it was? And have we not felt the perspiration start to our forehead some warm summer day, as we have seen that same little exclamation mark climbing up among the eighties, when we had imagined the signal station to have been seventy or thereabout?

One aphorism usually suggests another. "You are not looking well today," Mrs. Brown remarks to Mrs. Jones.

"No, I have a slight headache," Mrs. Jones replies, immediately feeling a sympathetic twinge in her left temple, in response to her friend's remark.

"How well you are looking!—ten per cent. better than when I last saw you!" Smith affirmed to his neighbor across the way, whom he had not met for several days.

Now Neighbor Blake had started out with a pain in his back, and a dissatisfaction with himself and the world in general. But Smith's assertion said to that pain, "Go!" and it went. Smith's cheery smile flashed its radiance into Neighbor Blake's receptive countenance, and he answered cheerily: "Yes, I'm feelin' pretty toler'ble well for an old man. Had the rheumatism when I started out, but it's 'bout gone, now;" and Neighbor Blake passed on, wondering what there was about Neighbor Smith that made him chirp a fellow up so.

How many times we have been brought to the verge of nervous prostration, or some equally depressing malady, simply from hearing the symptoms discussed by people whose ailments form the chief topic of their conversation, when our own nerves were unstrung and ready to re-

spond with an answering twinge to whatever was brought to bear upon them.

I once heard of a woman, who, during a cholera epidemic, suffered all the symptoms of that dire malady, even to taking to her bed, simply from a nervous dread of the disease. She was alone in a house a mile from any neighbor. She had been told that extreme cleanliness was necessary as a preventive against contagion, and forthwith she had taken up, cleaned, and put down again five carpets, on a hot summer day, unaided; and then with every limb and nerve aching, she had gone to bed convinced that after all her painstaking she had not averted the dread calamity. Her aching head and limbs assured her that the grim monster had swooped down upon her, alone and unprepared.

When her husband returned, an hour later, and found her in a high fever, he speedily summoned a physician, who told the frightened woman that she had simply overdone and was suffering from the effects of her indiscretion.

Thus imagination often makes cowards of would be heroes. Knowledge, like the thermometer, only shows us our weakness, and thereby throws an obstacle in the way which prevents us from reaching the goal for which we are striving. Any attempt to gage our equipment for an undertaking by consulting the signboard of another person's experience, is a stumbling-block in our way. We are at our best when we go straight ahead and keep our feelings and our inclinations subservient to the end in view.

Waltham, Mass.

ABOUT WOMEN

—Harriet E. Richards and Emma G. Cummings have compiled a "Baby Pathfinder to the Birds," which is the smallest of the bird guides, and will be of assistance in the study of the birds of this section.

—The first diploma ever given a trained nurse in Turkey has been granted this year to a young Armenian woman who, after graduating at a mission school in one of the cities in Asia Minor, took a five years' training in hospital practice in the same city.

—Mrs. Mary J. Lincoln and Miss Anna Barrows have severed their connection as editors with the *Home Science Magazine* after ten years of editorial work. Although at one time owners and managers of the *American Kitchen Magazine*, their connection with its successor has been only literary.

—The Countess Magri, popularly known as Mrs. Tom Thumb, has just returned to New York from a tour abroad. This noted little woman is still in the show world. She brought with her sixty-four midgets from Budapest, where there is a colony of the small people. The party is to be exhibited this summer at Coney Island.

—Fanny Crosby (Mrs. Frances J. Van Alstyne), the blind writer of popular hymns, is still living at her home in Bridgeport, Conn., notwithstanding the surprising statement, in a recent issue of the *Woman's Missionary Friend*, that her "gentle life" is "now ended." May she return late to the skies! Living or dead, her hymns will be sung till the music of earth yields to the songs of the redeemed.

—A large endowment was left by Mrs. Mary Boorman Ceccarini, who died not long since in Italy, to continue the good works started by her in the village of Ricceconi, near Rimini. She dedicated herself to the poor, founding a hospital with every modern convenience, opening a kindergarten, and improving the village in many ways. The kindergarten, opened in 1891, cares for sixty children,

to each of whom a hot meal is given at noon. The hospital, opened in 1893, has twenty beds, with an annex of four more for infectious cases. Mrs. Ceccarini was before her marriage to Dr. Ceccarini a New York girl, but spent her later years with her husband in Italy.

—Miss Inez Callamore, a San Francisco girl of twenty-four, after repeated rebuffs, was given permission to descend in eight fathoms of water off the Golden Gate for the purpose of examining the hull of a sunken vessel. Four men divers had been there before her, but she accomplished more than all of them put together. Miss Callamore's father has been a diver on the Pacific coast for many years.

—Among Frank Norris' friends Mrs. Robert Louis Stevenson was one of the nearest. She conceived the idea of erecting a memorial upon the little ranch he loved so much. It was decided that this memorial should take the form of a stone seat, bearing a suitable inscription. A design was made by Mrs. Stevenson and Gelett Burgess, jointly. The site of the memorial is upon a small level spot a few yards below the cabin, at the side of the winding road leading up from the Stevenson place. In front a glorious view of mountain and valley and tangled forest stretches out as far as the eye can reach. Boulders cemented together form the material of the seat.

THE LITTLE LONELY LIFE OF HIM

The little lonely life of him! He dwelt
Cored in our hearts, yet only partly felt
The love which folded him. How could
we pour
The rapturous lore
Of love with which we bubbled to the brim,
So it might also flood the heart of him?
Our syllables and their strange ways
Came in half-foreign phrase
To little, unaccustomed ears, while his wee
words
Fluttered like baby birds,
Untaught of flight.
Could he know, quite,
The meaning of the cuddling care? And
did we reach
Without the definite harmonies of speech
The surest, sweetest tone
To chord his little being with our own?

The little lonely death of him! True, at
the best
All men must sup alone with the last guest.
The sweet and sunlit living room
Is ever built beside the quiet tomb.
Between them is a passage, not so wide
That ever two may tread it side by side.
Hard, hard! yet, groping down the narrow
hall,
The journeying one may hear our saddened
call,
Our cheering, sympathizing cries,
Or the shared sorrow of the last good-byes.
But he, the little wee one, could he know
Our hearts were cloven with the woe?
The love which gilds the dark distress,
The blossom in the wilderness,
The one sweet in the bitterness,
The human murmur of the moan,
The music in the dirge men call a groan,
He could not know. Alone! alone!

And is he lonely still? The dazed mind
gropes
Amid a labyrinth of doubts and hopes.
Life is for living. Should the lamp be
torched
To break it ere the wick be scarcely
scorched?
Lonely? Ah! only half I hope that he is
not,
Fearing that we who loved and love him
are forgot.
Selfish, I own, but love's delicious wine
Breathes ever forth the sweet bouquet of
"Mine!"
Lonely? How were he else? Does not the
baby flower
Drop in its tender hour,
Transplanted? Thrives it in the stranger
earth
As in the native soil which gave it birth?
Lonely? But in the sea of loneliness,
The great sea where the tide of death's dis-
tress
Rises and ebbs and rises till the press
Floods our own nostrils with its bitter-
ness—
In that sea is a Beacon, and its flame
Kindles the heart of man today the same
As in the uncounted centuries which are
fled—
Faith of reunion with the loved and dead.

—Edmund Vance Cooke.

BOYS AND GIRLS

A BIRTHDAY TRAGEDY

CREAK-CRACK, creak-crack, went the rocker on the back porch, and with each *crack* down came Fan's stout little boot with a vicious thump on the floor. It would seem that baby Ned in her arms would have raised a protest against the vigorous manner in which he was being lulled to sleep, but he only smiled up into Fan's frowning, freckled countenance, and reached for the fragrant locust blooms that were sending showers of white petals down through the sunshine. Across the porch, from the dining-room, floated the buzz of conversation and the clatter of knives and forks. Baby Ned moved restlessly in his sister's arms.

"Why *don't* you go to sleep?" And the rocker started up more loudly with its creak-crack.

"You can laugh and smile all you want to, but 'tisn't *your* birthday, an' people jus' eatin' up your dessert so you know there won't be any left." And two large tears trickled down Fan's cheeks. "I don't care if 'tis the Bishop. I think 'twas mean in him to come here today and bring those horrid old missionaries with him. I've waited at every dinner last week; an' I do think on my birthday I might have *some* ambrosia, when I chose it for my birthday dessert, an' the oranges an' cocoanuts ordered from town, too." The voice ended in a sob at this climax.

"An' there won't be none left, I know," came dolefully from Rob, who sat on the step, moodily chewing the end of a long grass blade.

"'Tis jus' a little bowl full," chimed in four-year-old Polly; "and preachers does eat whole lots," and she shook her head, emphatically.

With this depressing statement, the children lapsed into silence. The chatter and buzz of conversation grew louder in the dining-room, and Jane came swiftly across the porch, bearing a waiter piled with the plates and dishes she was removing to the kitchen. The children eyed her with gloom. Of what interest were the bountiful platters of chicken and vegetables, when they knew that a bowl of that delicious gold and white ambrosia was sitting behind the cupboard door awaiting demolition? For oranges and cocoanuts don't grow on Virginia farms, and when children's fathers are country preachers, these are delicacies only to be had on such occasions as birthdays, when each child is accorded the privilege of choosing his own particular favorite dessert.

Ah! there came Jane now, bearing it aloft to the dining-room, the children eyeing it wistfully.

"Don't it look good?" burst involuntarily from Rob.

"But it's such a *little* bowlful," sighed Fan.

"Maybe some of them don't like it," spoke up Polly, hopefully; "'cause the missionary to Alaska, you know, he jus' likes things that grow in cold countries, an' p'raps the Bishop's got 'digestion an' can't eat sweet things; an' you know

muvver will 'tend like, like she don't want some."

With these encouraging words, the spirits of the crowd revived, and a bright scheme evolved itself in Fan's fertile brain. "Let's peep," she exclaimed, breathlessly, "through the transom! It's so high they'll never see us. Jus' wait 'til I put baby in his crib."

When Fan led, the others followed; so, with bated breath, the trio filed across the porch, by the dining-room, into the nursery. Noiselessly they tugged at the centre table, until it stood close to the door that led into the dining-room. With much labor, the big chair was elevated to the top of the table, and even then the structure was too low for Polly's chubby stature, so a stool was added to its height, and the three climbed slowly and carefully to their point of vantage.

Grasping the door frame tightly, they raised themselves on tiptoe, and, pressing their little noses flat upon the glass transom, peered anxiously down upon the Bishop, the missionary from Alaska, and the two visiting ministers, as, one by one, the saucers of the juicy golden fruit were handed them. Alas! alas! the Alaskan missionary seemed to possess a particular fancy for tropical fruits, and consumed them with undisguised enjoyment, and surely the Bishop's digestion must have been particularly adapted for such food.

As the shining mound gradually grew less and less, the three pairs of eyes above the door grew bigger and more solemn. Not a sound came from the anxious trio. The situation was too serious for words. Mournfully they watched each mouthful disappear, while the black-coated ministers exchanged anecdotes and laughed with the hearty satisfaction of a well-fed diner. Only the mother at the head of the table looked thoughtful and did not smile when the others were not looking. It was when the Bishop accepted a second saucerful that Fan gave way, and involuntarily the pent-up indignation of her little heart found vent in something between a snort and a sob.

Instantly, with prompt caution born of long experience in the art of peeping, the three heads bobbed quickly down below the transom. Not quickly enough, though, to prevent Jane, at the mother's command, to go see what the children were about; not quickly enough to prevent Jane's suddenly opening wide the nursery door, to the unbalancing of chair and stool, and the downfall of the children. Such a clatter and scramble! Such wails! The guests arose, startled, from the table—the Bishop, in his alarm, overturning that last saucer of the precious ambrosia.

Several minutes passed before order was brought out of confusion and children and chairs were set on their feet. Then it was the Bishop himself, who put his arm kindly about Fan, and, patting her curly head, queried: "And now, tell us the cause of this downfall, my dear?"

And Fan, wiping a stray tear from her cheek, sobbed miserably, but distinctly: "'Cause you've eaten a-all my b-birthday dessert!"

There is no need to tell the explanations, apologies and laughter that followed this remark; but, the following

week, there arrived at the door of a certain country parsonage a barrel of delicious Indian River oranges and a box of big, fresh cocoanuts, and with them a card:

To Miss Frances Dean,
A Birthday Dessert,
From the Bishop.

—EVELYN CARY WILLIAMS, in *Churchman*.

WEIGHING THE BABY

STARR was the outgrown baby now; there was a new baby in the nursery—a very, very new one. He was so new that Starr was sure he could not feel much acquainted yet with anybody, and that was why he cried so often.

"He's kind of homesick, I guess," Starr said. "Course he cries! I cried that time I was at my grandfather's 'thout my mother. Folks always cry when they're homesick."

There were so many beautiful things about that new baby! Starr haunted the nursery all day long, to make sure of not missing any of them. He watched Nurse Mary wash and dress the baby every morning in front of the open fire. That was the most beautiful thing of all! Such round, dimply little elbows and knees. Such curly, curly little legs! Such a soft little fuzz on the small, round head that Nurse Mary insisted was hair!

Every week they weighed the new baby, and every week he had gained about half a pound. It surprised Starr a little, and made him rather uncertain about the homesick theory.

"I didn't gain half-pounds when I was homesick," he reflected. "I got just as unfat, an' he keeps a-gettin' fatter! Maybe that isn't the reason he cries."

The eighth week the new baby weighed fifteen pounds, and Starr was very proud indeed—as proud, Nurse Mary said, as if he weighed fifteen pounds himself. He got his slate and pencil and "reduced" the fifteen pounds to ounces, to make it sound still more splendid. Starr was "in" denominative numbers now, in his 'rithmetic, so he could do a little sum like that as easy as anything.

"One hundred 'n' eighty," he announced, looking up from his slate. Then he hurried back to the nursery to tell Nurse Mary.

"The baby weighs a hundred 'n' eighty ounces," he said, triumphantly; "twelve times fifteen, you know—that's the way you do it. There's twelve ounces in a pou"—

"Twelve," exclaimed Nurse Mary in surprise, "I thought in my time sixteen ounces made a pound."

"Avoirdupois weight," Starr said, looking scornful; "but the baby's *Troy* weight."

"Troy weight?" Nurse Mary looked up over the new baby's little bald head in more surprise still. The scorn on Starr's face grew and grew till it covered up all his little gold-brown freckles.

"Course, Troy weight!" he cried. "I hope you don't s'pose we'd weigh the baby avoirdupois, same as coal and flour and—butter! It's Troy weight you weigh precious things by—gold and silver and di'monds—and the baby." And Starr dropped a kiss into the little, warm, sweet well of the baby's neck.—*Sunday School Visitor*.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson XII

SUNDAY, JUNE 19, 1904.

MATTHEW 28: 1-15.

CHRIST RISEN

I Preliminary

1. **GOLDEN TEXT:** *Now is Christ risen from the dead.* — 1 Cor. 15: 20.

2. **DATE:** A. D. 80, Sunday morning, April 8.

3. **PLACE:** Joseph's tomb, not far from Calvary.

4. **PARALLEL NARRATIVES:** Mark 16: 1-20; Luke 23: 56 to 24: 53; John 20 and 21.

5. **HOME READINGS:** Monday — Matt. 28: 1-15. Tuesday — Luke 24: 1-12. Wednesday — Luke 24: 33-48. Thursday — 1 Cor. 15: 1-11. Friday — 1 Cor. 15: 12-26. Saturday — Acts 10: 34-43. Sunday — Rom. 6: 1-11.

II Introductory

Sealed and guarded was Joseph's rock-hewn tomb. Within it, cold and still, the Prince of Life lay in the embrace of death. The face and head were covered with a napkin, and the wounded limbs and pallid body were swathed in linen. He had power to lay down His life, He said, and He had power to take it again; but there was no sign of returning life as the hours sped on — no flush on the cheek, no flutter at the heart. Had the disciples been permitted to pass the guard, and unseal the stone, and enter and gaze upon their prostrate Lord, it would have intensified their despair. Jesus was *dead*; and what was left for them but shattered hopes and sorrowful memories? He was *dead*, and the slow-paced hours confirmed the fact. Let the women prepare their spices and finish the burial, and then the disciples would go back to their former vocations.

But before the gray streaks of the third day's dawning had been seen in the east, there was a movement in that closed sepulchre. Calmly, as if waking from sleep, He that was dead arose, folded neatly the coverments of the grave and laid them in their place. Simultaneously with His rising the earth throbbed and quaked as in exultation and the heavens sent down two flaming sons of light to unseal and unbar the grave for the Risen One to emerge. The affrighted soldiers were palsied with terror, and the angels took their place to guard not a sealed, but an open, tomb. The faithful women were the first to come, groping their way in the darkness, and inquiring anxiously among themselves: "Who shall roll us away the stone from the door of the sepulchre?" They found their difficulty more than solved when they reached the spot. No need of spices or unguents, for the grave no longer held its Victim. As they tremblingly entered it, they were awestruck at beholding an angelic sentinel, who, seeing their terror and agitation, bade them not to fear, and announced to them that the crucified Jesus whom they sought was not there, but had risen. He directed them to hasten and tell the disciples of a Risen Lord, who would meet them, at He had promised, in Galilee. In a tumult of joy and wonder the women "fled" from the tomb to carry the strange tidings to the disciples.

Meantime the Roman guard had made their way into the city, and their tale of terror had been reported to the chief priests. The Sanhedrin was hastily convened for consultation. But one course seemed open to these "unvenerable hierarchs," and that was to consummate their villainy by resorting to bribery and lies. The matter was to be hushed up. The soldiers were bought with money to utter the base falsehood, in case the events of the morning should become public, that the disciples of Jesus stole the body of Jesus while they slept; and the priests promised to secure them from punishment if the story came to Pilate's ears. Never did a falsehood have such a tenacious life. It was whispered about among the Jews in Matthew's time. In the second and third centuries it was the common and accepted report, and it has been strengthened by centuries of unbroken belief among the Jews.

III Expository

1. In the end of the Sabbath (R. V., "now late on the Sabbath day") — our Saturday, of which no record had come down to us. Jesus had now lain in the guarded tomb Friday night, Saturday, and Saturday night, and the morning of the first day (our Sunday) had come. As it began to dawn. — Mark says, "when the sun was risen;" Luke, "at early dawn;" John, "while it was yet dark." The brevity of the twilight in Palestine will account for these apparent discrepancies. The change from dark to light is accomplished in a few minutes. Came Mary Magdalene — "last at the cross, first at the tomb." She is described as one out of whom our Lord had cast seven devils. Her prominence among those of her sex who followed Jesus resembled that of Peter among the apostles. On the night of the crucifixion she, with the other women, had returned, "prepared spices and ointments, and rested on the Sabbath day, according to the commandment." Now they came to anoint the body, and complete the burial preparations which had been hastily begun by Joseph and Nicodemus. And the other Mary. — Mark mentions, besides Mary Magdalene, Mary (the mother of James) and Joanna, "and others with them." To see the sepulchre. — Schaff contends that these two women did not bring the spices — that "another motive was present, an unconscious hope of the resurrection."

2. Behold there was a great earthquake — before they had reached the place; probably not an extended, widely-felt phenomenon, but local and supernatural, having a purpose in view. The angel (R. V., "an angel") of the Lord — in Luke and John, two angels. Mark calls the angel "a young man." Whedon says he was "a man in form, but an angel in nature;" and adds: "It would seem that angelic beings can assume different forms and invest themselves with apparent habiliments, and present or withdraw themselves from sight, as they please. So our Lord, in His resurrection body, could make Himself more or less known, as He chose, to His disciples." Rolled back (R. V., "rolled away") the stone. — Alford thinks that the stone was not rolled away to permit Jesus to emerge, but for the sake of the women and the disciples. Sat upon it — "a symbol of the completeness of the victory over death" (Alford).

3. His countenance (R. V., "his appearance") was like lightning — in brightness; dazzling, terrifying. Raiment white as snow — symbolical of unutter-

able, heavenly purity. The keepers (R. V., "watchers") . . . became as dead men — swooned with fear. Angel . . . said unto the women. — Having clothed himself in human form, he spoke with human accents. Fear not ye — an assuring word, which they must have needed, considering how unexpected and startling were the speaker and the words; and considering, too, what they saw — the open sepulchre and the stalwart forms of the Roman guard lying prone in terror in the dusky morning. I know that ye seek Jesus. — He encourages them further by putting himself *en rapport* with them in the purpose of their visit. Which was crucified. — Note that the angel did all the speaking; the women had nothing to say.

6. He is not here. — Their quest was in vain. The tomb was not the place to seek Him in, after His repeated prediction of rising on the third day. "Why seek ye the living among the dead?" He is risen. — The resurrection of our Lord is the culminating and crowning fact of Christianity. "Blot the resurrection out of the story of the Christ, and you may as well blot out the Christ himself. Blot out the Christ, and you may as well blot out God" (Kennedy). As he said. — See Luke 24: 6, 7. Come, see the place — the place, but not the person; the coverings, but not the body. Where the Lord lay — "not 'your Lord,' in which it might mean master or seignior, but 'the Lord.' With the definite article this word is in the Gospels equivalent to God" (Abbott).

7. Go quickly. — Don't linger here! Carry the joyful tidings. Tell his disciples. — Mark adds, "and Peter." Peter was not to be omitted because he had undisciplined himself by repeated and blasphemous denials. He goeth before you into Galilee — just as He had predicted (Matt. 26: 32) before His death. "This language does not imply a literal traveling by Christ" (Abbott). "He would be there when they arrived" (Alford). There shall ye see him. — They did see Him there in unmistakable clearness and certainty, though "some doubted," we read. But before this more public manifestation He was repeatedly seen by His disciples in Jerusalem or its vicinity.

8. They departed quickly. — The tidings were too good, too precious, too supremely important, to keep. They needed the wings of the wind for such a message. With fear and great joy. — Mark says, "they trembled and were amazed." Their feelings were mingled ecstasy and fear, the latter perhaps because the message seemed too good to be true.

9. Jesus met them — confirming the message, and dispelling all uncertainty. Says Dr. Parker: "No man can go upon His errands without His company. Jesus Christ always meets His messengers, or joins them, or overtakes them." All hail — a Greek form of salutation. Literally, the words mean "rejoice!" These first re-

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corded words of the Lord after the resurrection strike the keynote of the true Easter anthem. Held him by the feet (R. V., "took hold of his feet") — in inexpressible reverence and exultation. Worshipped him — acknowledged His *worship* by appropriate obsequies; an act which no apostle or even angel ever permitted.

10. Be not afraid (R. V., "fear not") — the old familiar words in the voice they knew so well. Go tell my brethren. — They had fled when He was apprehended; they had shown great cowardice at a time when He needed their sympathy; and now as Victor over death He is about to ascend to the Father, yet is He "not ashamed" to call them "brethren." Indeed, this is the first recorded direct use of the term as applied to His own disciples. Go into Galilee. — Not in the temple mount nor in Jerusalem will He reveal Himself in resurrection glory; these "holy places" had forfeited their claim to sanctity; but He will meet the disciples in that province where the bulk of His work and teaching had been given, and where He had gathered most of His followers.

11-13. When (R. V., "while") they were going, some of the watch (R. V., "guard") came. — It is natural to contrast the two parties — the ecstatic women hastening to the city with the most momentous tidings ever communicated to mortals, and the dazed, unnerved soldiers hurrying along in the same direction with their tale of apparitions and confession of defeat. Showed . . . chief priests — told a straightforward story of the earthquake, and the heavenly sentinels whose presence had smitten them to the ground with fear, and who remained behind at the empty tomb which they had unsealed. Assembled . . . taken counsel — a formal meeting of the Sanhedrin, not to consider and weigh the meaning of this startling report and ascertain its truthfulness, but to stifle it, even at the expense of integrity. This malignant council, having fully committed itself to injustice and murder, is consistent to the very end. Gave large money unto the soldiers — bribed them to utter a lie. His disciples . . . stole him while we slept. — The inconsistency of it! If they were sleeping, how could they know *who* stole the body? And if the disciples *did* steal the body, "how could their faith be made heroic for their crusade against the world's unbelief by a theft and a carcass?"

14, 15. If this comes to the governor's ears — if Pilate hears of it officially. Will persuade him — by confirming the lie or bribing him. Secure you (R. V., "rid you of care") — see that no punishment comes to you. This saying is commonly reported, etc. — Matthew, writing twenty or thirty years after the resurrection of Jesus, states that this falsehood was believed by the Jews of his day. Justin Martyr, in the middle of the second century, records the currency of the same falsehood.

IV Illustrative

All attempts to deny the historical character of the resurrection, and the subsequent manifestations of Christ, have failed. To suppose the apostles lied, as did the Sanhedrin (Matt. 28:13), is a *moral* impossibility; that the resurrection was a mere reviving from apparent death is a *physical* impossibility; that the appearances were mere visions, ecstasies having no reality outside the minds of the persons, is *psychologically* impossible: such visions are not so often repeated, nor to so many persons. Phantoms, visions, the result of too lively imagination (!), do not revolutionize the world. Consistency requires that those who deny the reality of the resurrection, deny the

apostolic history also; and what is then left to account for Christianity, a fact which must be accounted for? (Schaff.)

W. F. M. S.



— Miss Clara Collier, of Chentu, China, came in April and is in Boston recuperating.

— Miss Hemingway, the children's missionary of this Branch, has arrived, and will soon be able to address the auxiliaries and King's Herald Bands.

— Splendid district meetings have been held on the Dover, Portland and Lewiston Districts, as well as in North Easton. At Leominster one is planned for the 9th.

— There is a beautiful Italian proverb: "When God shuts a door, He opens a window." The little children in our New England Branch homes are opening windows in the dark lives of the children of the island of Hai Tang, China. They have had no school, but one is being erected by the King's Herald, and the Little Light Bearers are putting in the windows.

— Miss Belle Allen, our missionary from Japan, who has been in the Boston University Medical School, has graduated and accepted a position as interne in the Homoeopathic Hospital for a year of experience before returning to Japan.

— The Chinese women in our training schools do not find it easy to unbind their feet. Some fear the ridicule which will torment them, and others hesitate to be unpopular. When they want an excuse for putting off the unbinding, they say that they have "not had time to make the new shoes." After awhile they grew stronger and overcome their timidity.

— Mrs. Dr. Robert Hoskins has spoken for us on several occasions since her arrival from India. She may be addressed at Gardner, Mass., and can give us the latest news from our W. F. M. S. work in that land. She will also write the results of her observations for the *Friend*.

— Several friends have sent books to replace the library of Miss Lily Greene, whose possessions were destroyed by fire caused by lightning. There are others who might spare some good volume for our missionary. Address her at Phalera, N. W. P., India. Postage the same as domestic.

— The work in Korea appears to be far less disturbed by the war than we had feared. It has not seemed necessary for the missionaries to leave, and it is hoped that they may be able to remain unmolested at the capital, even if out-stations must be temporarily abandoned.

— The quarterly meeting has a change of date in order to accommodate those who go away early in the summer. Note that it will be on Thursday, June 23, at Brockton Central Church. This district has been advancing wonderfully, and extends a most cordial welcome.

— The new book for the United Study will be on Japan, and is expected by June 15. So many will welcome this, in order to gain all the knowledge possible on the countries at war. Those who have taken the course on China are thankful for the general information which leads them to understand China's position in political matters as well as the course of missionary events.

— A Woman's Missionary Society has been organized in Jaffna, Ceylon, each member taking a mite box and pledging "a coin a day and a prayer." The women manage all the business, and had over \$270 last year after supporting some local work. The prayer led to generous giving.

— Miss Holt has received a nice long letter from Miss Ella Glover, giving an account of all the women in the training school at Chang Li. It can be loaned for auxiliaries. Those who support Bible women will enjoy seeing how the raw material is developed.

— The poor Chinese widows at Foochow

HOW TO FIND OUT

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen, it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What to Do

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in feuring rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine, or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in Boston ZION'S HERALD. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

have been so glad to welcome back Miss Adams, who returns to carry on the industrial work which has saved so many of them from starvation. Miss Todd and Miss Marriott are teaching their women to make lace, in view of their future support.

— Miss Florence Nichols and Miss Clara Cushman carried on the itinerary in Vermont which was planned for Miss Todd. That arranged in New Hampshire was abandoned for the present, but Miss Todd will return in time to take up the meetings in Maine, beginning at Winthrop, June 5. Miss Cushman has met the districts in her place.

— The Lasell Seminary Missionary Society took a very enjoyable "Trip to Manila," in the gymnasium of the school, netting a good sum for their missionary work. The plan arranged by Miss Cushman served as the basis for many bright ideas, and the travelers thoroughly enjoyed their trip. Mrs. Small at Headquarters has the programs for this excursion.

— In order to reach a neglected class in Japan, we have a school where nurse girls may come with their charges. The babies are tied on the backs of the little nurses, and as Japanese babies are proverbially well behaved, the scholars learn considerable.

— The Summer School of Mission Methods at Northfield is just what some of us need to fit us for better work in our churches and societies. It will be carried on from July 12-19, and the expense will be moderate. Your district secretary has the circulars, or they may be obtained from Mrs. Small. Experts will teach the lessons of the United Study for the coming year, and many missionaries will be in attendance. No one can afford to miss this preparation who can possibly arrange to attend.

Raw Cream

is inferior to Borden's Peerless Brand Evaporated Cream in richness and delicacy of flavor. Peerless Cream is superior as a cream for cereals, coffee, tea, chocolate, and general household cooking. It is the result of fifty years' experience with the milk problem.

OUR BOOK TABLE

CONSTITUTIONAL HISTORY OF AMERICAN EPISCOPAL METHODISM. Revised and Enlarged. By J. J. Tigert, D. D. Smith & Lamar: Nashville, Tenn. Price, \$2.

After an interval of precisely ten years the second edition of this important and useful work comes from the press. The principal additions are in certain appendices and in two chapters which take up the General Conferences of 1840 and 1844; also in chapter 9, on the "Doctrinal Standards of Ecumenical Methodism," where an alternative view, which the author now, through additional light, rather prefers, is afforded. In the first edition our "Standards of Doctrine" was considered to mean the Articles of Religion, Wesley's Notes on the New Testament, and his first fifty-two sermons, which are expressly mentioned by the Methodist Church of Canada, and are so recognized in England. This second edition thinks it quite likely that our fathers meant to include certain doctrinal tracts, chief among which was Wesley's "Plain Account of Christian Perfection," which were at that time bound up with the Discipline. Happily it makes very little difference in practice which view prevails, for no minister of our church today, unless in some extremely backwoods Conference, could be expelled for daring to differ from some of the things in Wesley's Notes or Sermons, or that self-contradictory hodgepodge, misnamed a "Plain Account." There is now in the church abundant room for independent thinkers and men of scholarly minds who claim a decent degree of liberty in the use of the mental powers which God has given them, and freedom to study the Word and works of the Creator for themselves without slavish reference to the conclusions reached under far less favorable circumstances a century and a half ago. The ignominious failure of the recent assault on Prof. Bowne has greatly strengthened the hands of those who hold that there is no necessary incompatibility between piety and scholarship, between a clear head and a pure heart.

PROBLEMS OF THE PRESENT SOUTH. A Discussion of Certain of the Educational, Industrial, and Political Issues in the Southern States. By Edgar Gardner Murphy. The Macmillan Co.: New York. Price, \$1.50, net.

This volume is an honest, earnest effort to contribute, from a standpoint within the life and thought of the South, to the discussion of the rise of democratic conditions in our Southern States. The problems of the South appear as phases of the essential movement toward a genuinely democratic order. The main topics treated are: "Schools of the People," "Constructive Statesmanship," "Child Labor and the Industrial South," "Culture and Democracy," "The South and the Negro." It is around this latter theme that the largest amount of interest centres. Mr. Murphy's consideration of it is calm and broad and fair. His discussion of the constitutional amendments which have shut out so generally and viciously the negro vote, is particularly valuable. He was one, he says, who vigorously opposed the imposition of unequal or uneven tests on blacks and whites, claiming that it was fully as much in the interests of the whites themselves as of the blacks to compel an impartial adjustment of suffrage conditions. It is the boards of registrars in whom all the power at present lies, and, the author admits, "there have been many instances of needless and intentional injustice." He asserts, however, that "there is a growing disposition toward just administration, a disposition to exclude the unqualified white man and to admit the qualified negro to the ballot." He counsels much patience, and thinks that in time the

moral forces of the South can bring about an equitable public temper. "God has left no corner of the world without certain of the resident forces of self-correction." In Mississippi 15,000 negroes are already registered as voters; in Virginia, 23,000; in South Carolina, 22,000; in Louisiana, 6,400; in North Carolina, 6,250. In an appendix he gives official tables of the illiteracy of the country by States and sections, according to the census of 1900, which are in some respects amazing. He shows that there were in June, 1890, 2,288,470 voters unable to read and write—nearly 11 per cent. of the total. Of these 976,610 are negroes, and 1,269,897 are white. In 1870 the illiterate negroes of voting age exceeded the whites by 100,000; now the white illiterates outnumber the negroes by 273,000. Another surprise is found in the fact that of the white illiterates the foreign-born are 562,000 and the native-born 687,000. It is also found that the percentage of illiterates among the native-born sons of native parents is nearly three times as great as among the native-born sons of foreign parents. Our schools have been reaching the children of the foreigner more effectively than they have reached the children of the native-born; this is true even in States like New York, New Jersey, and Pennsylvania; chiefly, perhaps, because the children of the foreign-born are being reared largely within the cities.

THE GRAFTERS. By Francis Lynde. The Bobbs-Merrill Co.: Indianapolis, Ind. Price, \$1.50.

A story of love and politics, located, apparently, in Kansas in the times when Populism ran wild and had captured the State government. The chief offices were in the hands of a set of unscrupulous scoundrels who had hoodwinked the people and were bent exclusively on boodle. The stealing of a railroad forms the central feature of operations, and it comes extremely near to complete success, but is blocked at last through the persistent daring of the hero, a young lawyer who takes extraordinary risks and finally wins out both in defeating the grafters and securing the lady who has long been the inspiration of his life. She is a Boston woman, with the New England conscience, and proves his good genius in more than one way when some delicate questions of right and wrong come up. The final scene on which victory or defeat turns, is of the most thrilling character as well as novel nature, and can never be forgotten by its readers. The influence of the book in these days of gigantic stealings under form of law and prostitutions of public offices to private gain is most wholesome and greatly needed. Nothing is more called for than anything and everything which stiffens the backbone of general opinion on this matter and makes lapses of this kind unpardonable in whatever circles they occur. In this book the offences were of a very crude variety, such as all decent folks condemn; but those of a milder type which, through moral obtuseness, find defenders (and practitioners), strangely enough, in better circles, ought to be shown up in some equally powerful volume.

HIGH NOON. By Alice Brown. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

The success of Miss Brown's earlier books, "Tiverton Tales" and "Meadow Grass," justifies the statement so often made that she has the peculiar faculty of interesting people in short stories—a difficult achievement, as every one knows. In this new book one sees the art so rare among short story writers of leaving a reader as anxious to read the next story as he was to know the dénouement of the last one. Humor, pathos, revenge, Miss Brown

handles with a skillful touch that adds a charm to the stories in a lighter vein, robs the sombre ones of depression, and infuses a unity of interest which beguiles the reader from page to page. An indication of the author's scope can be judged from the titles of the stories contained in the volume: "A Meeting in the Market-Place," "The Book of Love," "There and Here," "His Enemy," "A Runaway Match," "The End of the Game," "The Miracle," "A Dream in the Morning," "The Tryst," and so on.

THE MEMOIRS OF A BABY. By Josephine Daskam. Illustrated by F. Y. Corv. Harper & Brothers: New York. Price, \$1.50.

Mrs. Selden Bacon presents us here with a thoroughly enjoyable book, in the composition of which not a little personal experience must have mingled. The illustrations by Miss Cory are very numerous and quite irresistible. A good deal of wholesome fun is justifiably made of publications like "The Young Mother," "The Baby: His Care and Training," and other such manuals, which profess to instruct the guardians of the young in all their duties. The young father, the young mother, the spinster aunt, and the boy, Martin Brinkerhoff Wilbour, are all very cleverly done, and many a hearty laugh is elicited from the reader as he reviews their varied experiences.

DAUGHTERS OF NIJO: A Romance of Japan. By Onoto Watanna. With illustrations and decorations by Kiyokichi Sano. The Macmillan Co.: New York. Price, \$1.50.

The daughter of Japan who writes in this volume about her Japanese sisters has already won no little repute by her skillful handling of situations and portrayal of characters. Her intimate knowledge of

Mac's Luck

The Young Woman Reporter's Story

The following food tale written by a clever young newspaper woman is a true story that came under her personal observation.

"I have been with the — (a paper in a California town) for nine years, and Mac has been with us all that time and I do not know how much longer. Mac's full name is MacClellan. Before the linotypes came in he was a good printer, and was one of the first to learn the machine, and is now, at about the age of 42, one of our very fastest operators.

"Last winter and the winter before, Mac, probably from constant night work and improper food, got badly run down, could not eat much, what little he did eat did not do him much good, and he always complained he could not keep warm.

"I missed him for awhile until yesterday I overtook him on the street going toward the office, and hardly knew the man. Had it not been for the familiar walk, I should surely have passed without recognizing him. He was stout, his face was round and ruddy, and his eyes bright as I had never seen them before.

"I said, 'Mac, I hardly knew you; what on earth have you been doing to get so fat?' He replied: 'Grape Nuts, nothing else. I started in on Grape-Nuts food three months ago when I weighed 126 pounds and was feeling miserable, but now I weigh 160 and feel better than I ever felt in my life. I quit my old diet and went on Grape-Nuts, and that's the whole story.' Name given by Postum Co., Battle Creek, Mich.

Exercise is necessary, but there's no nourishment in it, and proper food alone can supply that. Grape Nuts for ten days is a pleasant trial and proves big things.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

the history and customs of this famous island of the East gives an excellent basis for her stories, and ensures the accuracy of her delineations. In the present case two daughters of Prince Nijo, who look alike but are very different in character, effect an exchange of conditions for love purposes, which leads to some interesting complications. One chief object of the book seems to be to show how strongly modern, or Western, ideas are being introduced into Japan, and in what respects there is still in some circles a good deal of controversy over their adoption.

BEETHOVEN. By J. S. Shedlock. Bell's Miniature Series of Musicians. GOUNOD. By Henry Talhurst. George Bell & Sons: London. Price, 1 shilling, net.

These two little books need no special description beyond that conveyed by their title. They form part of a well-conceived and well-executed series, to include all of the prominent musicians. Mozart and Sullivan have already been published. Wagner, Handel, Haydn, and others will follow.

STANDARD SECOND READER. Edited by Isaac K. Funk, LL.D., and Montrose J. Moses. Funk & Wagnalls Co.: New York.
TEACHERS' MANUAL FOR SECOND READER. By the same.

A new series of readers, which claims, and seemingly with good reason, to be the best yet, embodying many new features and improved ideas. The aim is to teach words in connection with thoughts, to introduce a knowledge of literature and of nature, to mold character, to teach sounds and pronunciation, to introduce carefully-chosen mottoes, etc. The very handsome colored illustrations are the finest we have yet seen in such a connection. The highest educational authorities speak in glowing terms of the success achieved in the series. President Andrews calls it "a great step in advance."

EVEN THINE ALTARS; or, Prayer and Bible Prayers. By G. J. F. The Nunc Licet Press: Philadelphia. Price, 75 cents, net.

The main part of the book consists of prayers for various occasions, couched in almost strictly Biblical language, culled by the author during a voyage across the Atlantic. It is an instructive example of the best sort of praying. Excellent quotations from what eminent men have said on prayer are given, as well as an essay or two by the author on the subject. It is of a deep devotional nature, and will be helpful to many.

THE DUKE OF CAMERON AVENUE. By Henry Kitchell Webster. The Macmillan Co.: New York. Price, 50 cents.

This is No. 8 in "Little Novels by Favorite Authors." It is a well-told story of how a reformer conquered a ward politician in the fight for better sanitation in the tenement district of a large city.

THE EPWORTH LEAGUE YEAR BOOK FOR 1904. Eaton & Mains: New York. Price, 10 cents, net.

An invaluable collection of facts and methods, authorized by the Board of Control and essential to every active League worker.

NOTES ON EPWORTH LEAGUE DEVOTIONAL MEETING TOPICS. By Rev. G. H. Trever, D. D., and Rev. S. A. Morse, D. D. First Series, 1904. Eaton & Mains: New York. Price, 15 cents.

Excellent comments on the topics for the first six months, prepared under the direction of the department of Spiritual Work. No leader who has this will be at a loss for something to say.

Magazines

—Yachting under blue skies flecked with fleecy clouds proclaims the summer time, on the cover of the June number of *Country Life in America*. Within we find such timely topics treated as sailing, fruit growing, doorway architecture, house building, chicken-raising, dogs, bees, golfing, fire making. The illustrations, as usual, are of the finest—a delight to the eye. (Doubleday, Page & Co.: New York.)

—The June *Photo Era* is devoted, as is announced on the cover, to a "Dream of Fair Women." The editor, Mr. Thomas Harrison Cummings, says this issue "represents the evolution of an idea, the purpose being to show the relative advances made in portraiture by the up to date professional and amateur workers." The photographs here reproduced are from the recent exhibit of the Capital Camera Club at Washington, D. C., and include a number of beautiful examples of professional portraiture by Garo and many charming portraits by amateur women photographers. The editor announces a "new and improved magazine" hereafter. Evidently he is trying to perfect perfection. (Photo Era Publishing Co.: 170 Summer St., Boston.)

—*Leslie's Monthly* for June opens with an account of the "National Political Conventions," showing how thoroughly the business of nominating Presidents has come to be, as a rule, a matter of very few hands. The experiences of the immigrants at Ellis Island are sympathetically depicted. "The Mighty Men of Russia" are portrayed. The story of the great fight against political corruption in Missouri is well told. Under the heading, "The Eternal Gullible," some recent frauds on the unsuspecting through the post-office are shown up. William Nelson Cromwell, the great lawyer who managed the Panama Canal Purchase, is described. And there are many stories. (Frank Leslie Publishing House: New York.)

—Although the *Century* for June is a Western number, five Presidents of the United States figure in it: Washington, in Dr. Mitchell's "autobiographical" narrative; Jefferson, in a portrait by Kosciuszko, and an autograph letter, now first published, giving a forecast of the value of the Louisiana Purchase; Lincoln, in an article on his first lawsuit, with autograph documents; Mr. Cleveland, in a short contribution by himself, "A Word for Forestry;" and Mr. Roosevelt, in an article by Gifford Pinchot, "The New Hope for the West," in which incidentally the President's record on forestry and irrigation is set forth. Other features of general interest are: "Attractive Features of the St. Louis Exposition," "The Vitality of Mormonism," "The Asiatic Trade of Our Pacific States," "The Master Plowman of the West," i. e., the gopher, and "A Curious Minnesota Romance." (Century Company: New York.)

—The *World's Work* for June has very valuable contributions on "Fifty Years of Kansas," "The Modern Lawyer," "What the Torpedo can Do," "Charles P. Steinmetz," "Common-Sense Country Schools," "The Gold Reserve of Russia," "Alton Brooks Parker," "The Ideal Village," "Training Gunners in the United States Navy," "Mormon Church Influence in Politics," "How the Unmerged Pacific Roads Now Stand," "The Superseding of Steam Power," etc. By snatching out fiction this magazine makes room in its one hundred broad, handsomely printed pages for a great variety of most important reading which a man who wants to be well-informed can hardly afford to miss. (Doubleday, Page & Co.: New York.)

—*Scribner's* for June continues Robert Grant's serial, "The Undercurrent," and Capt. Mahan's history of the war of 1812. Lovers of angling will be delighted with a fully illustrated article on "The Trout of the Nepisiguit;" and visitors to the St. Louis Fair will be glad to read some "Newly Discovered Personal Records of Lewis and Clark." There are, as usual, several good stories. (Charles Scribner's Sons: New York.)

Epworth Pianos



A sweet toned piano is a wise investment. Its influence upon the home is far reaching. You cannot estimate its value in advance, but look back in five, ten, twenty years—you will see it.

But be careful to get a *good one*, with a tone that is rich and sweet, so it will be easy to sing with and a pleasure to listen to.

Such a piano is the Epworth. Our plan of selling direct to homes at the factory price saves you middle dealers' profits.

Our Catalogue explains all about it. Tells how some pianos soon become hard and metallic in tone while others seem to get better and better—sweeter toned with use.

No matter what piano you are thinking of buying it will pay you to sit down and write for the Epworth Piano Catalogue—free for the asking.

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is constructed strictly on merit, and is equal, if not superior, to any \$3.00 pen on the market today. It is richly chased, writes fluently, and is guaranteed not to leak.

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is a small sum to invest in a Fountain Pen, which, with ordinary care, will last a life-time. Consequently, every reader of ZION'S HERALD should take advantage of this offer—not tomorrow, but today.

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upon receipt of \$1.00. If upon examination you are not entirely satisfied, or you do not think the Pen is worth \$3.00, return it to us, and we will cheerfully refund your money.

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Lighted by the FRINK System of Patent Reflectors. Send dimensions for Estimate. OUR experience is at your service. State whether Electric, Gas, Welsbach, Acetylene, Combination or Oil.
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GENERAL CONFERENCE

Reported by DR. JESSE BOWMAN YOUNG.

Friday, May 27

BISHOP CRANSTON presided. The tellers reported the results of the ballot taken yesterday afternoon:

(1) Secretary of Board of Education: Ballots cast, 643; necessary to a choice, 322. Of the whole number, Rev. Dr. W. F. Anderson received 394 votes, and was declared elected.

(2) General Secretary of Epworth League: Total vote, 643. Rev. Dr. E. M. Randall, 255; Rev. Dr. C. B. Mitchell, 162; E. P. Robertson, 39; E. M. Taylor, 28; with many scattering votes. No election.

(3) Secretary Sunday School Union and Tract Society: Total vote, 643. Rev. Dr. John T. McFarland, 283; Rev. Dr. George Elliott, 110; Rev. Dr. D. G. Downey, 88; Rev. Dr. Edwin Locke, 56; Rev. Dr. A. H. Lucas, 51; and others scattering. No election.

Another ballot was ordered for the two places yet to be filled. It required two ballots in order to put Rev. Dr. Edwin M. Randall, president of Puget Sound University, Tacoma, into the newly-constituted general secretaryship of the Epworth League, with a vote of 516 out of a total of 660; and to assure the election of Rev. Dr. John T. McFarland, pastor of First Church, Topeka, Kansas, as corresponding secretary of the Sunday School Union and Tract Society, and editor of Sunday-school periodicals, with a vote of 357 out of 652 votes. Against the latter there was waged a whisper-campaign in which the allegations were made that he was in sympathy with dangerous forms of Biblical criticism, that he was unsound and unsafe in his theology—an old story now, freshly applied to him. The knife thus used was not sharp enough to kill off the candidate, we are glad to know. The attack reacted and made friends instead of foes, and now the Methodist Episcopal Church has at the head of its Sunday-school interests one of her noblest scholars, a man of poise, of insight, abreast of his age in Biblical research, and one of the most gifted writers of Methodism. His election, and that of Dr. Anderson to the Board of Education, and the putting of Dr. Randall at the head of the League work as secretary, are ideal appointments. These men face intelligently and appreciatively the issues of a new age; they are cultivated men who are not blind to new problems and perils; and it goes without saying that they will not without reason join in any indiscriminating and savage hue and cry against modern Biblical research and the men who are carrying it on.

Greetings were ordered sent to Rev. Dr. R. S. Rust (the honorary secretary of the Freedmen's Aid Society, detained by infirmities of age, and by illness, from attending the session), on motion of Rev. Dr. W. P. Thirkield.

Messrs. Deloss Everett and George R. Doherty, the latter grand chaplain, from the convention of the Brotherhood of Locomotive Engineers, were received. They addressed the Conference. One of them instanced the exclamation of a little boy, standing looking at a great locomotive, as expressing his feelings when looking on this assembly and considering what it represented: "It is a wonderful thing!" He said there were many of the engineers who were praying for the Conference. The other expressed his gratification that he had been admitted into the Methodist Church by Alfred Cookman.

Bishop Berry, on taking the chair for the first time, was cheered. He had a tough time, as the Conference was impatient with

the elaborate report of the committee on Temporal Economy, providing for a new method of supporting superannuates. A minority report, appointing a commission of seven to wrestle with the problem for the next four years and report to the next General Conference, was submitted. Motions and counter-motions, points of order, appeals for decisions, shouts for recognition, flew fast and furiously. But Bishop Berry stood his ground, with an occasional appeal for mercy, hammering the table, insisting on quiet, and finally standing victorious and collapse when the session was over.

Bishop Thomas Bowman, of the Evangelical Association, was introduced.

An interlude occurred when Bishop Burt took his leave, asking for prayer and additional interest in his work.

Herr Ernst G. Bek, of Pforzheim, Germany, a lay delegate, who has shown his alertness, wit, and general efficiency throughout the session, at the request of the Italy delegation offered for sale the elegant carved and inlaid table, sent to the Conference by the Industrial School connected with our mission in Venice. It was started at a hundred dollars, and when it reached \$500 and was about to be struck off at that figure, there was an undercurrent note of "No—no—slow—slow," all over the house, which was repeated again and again till it was finally accorded at \$1,000 to Mr. Boaz Duncan, a generous and successful real estate dealer in Los Angeles. Then the pages, who had been standing about the Bishops on the platform, hurrahing when each advance note was struck, threw up their hats and jumped and kicked with exultation, while the people cheered again and again. Then, when it was announced that Mr. Duncan was a member of the Methodist Episcopal Church, South, the Conference shouted again, and called him to the platform for an ovation.

At the afternoon session Bishop Moore occupied the chair. The approaching advent of the end was signaled by increasing restlessness, and the decision that hereafter speeches shall be limited to five minutes.

Dr. J. M. King, from the State of the Church committee, reported, recognizing and advocating the brotherhoods of the church, and recommending their unification; non-concurring with the memorial asking for election of stewards by the congregation; endorsing the American Sabbath Union; and including other matters on which "no action" was recommended. The reports were adopted.

Dr. King had indicated, on coming to the platform, that he would reach the report on ¶248 before he got through. At one point, before that was reached, Bishop Moore rose and said: "A prudent man foreseeth the evil and hideth himself—Bishop Spellmeyer will take the chair!"

Dr. King said that in respect to the subject of amusements he was not in accord with the committee, whose action in the case would now be represented by Rev. Dr. Edwin Locke, under whose chairmanship this particular decision had been reached. The majority report was as follows:

Insert in the Discipline in the chapter on special advices the following:

Amusements—Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are also positively demoralizing and furnish the first easy steps to the total loss of character. We, therefore, look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against theatre going, dancing, and

such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that the question for a Christian must often be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We enjoin on all our Bishops, presiding elders, and pastors to call attention to this subject with solemn urgency in our Annual and Quarterly Conferences and in all our pulpits; and on our editors, Sunday-school officers, Epworth League officers, and class-leaders to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident or taste or passion; and we affectionately advise and beseech every member of the church absolutely to avoid "the taking such diversions as cannot be used in the name of the Lord Jesus."

In order that the whole case might be before the body, the minority report, signed by Judge Sibley and seven others, was read, as follows. It was moved and seconded that this minority report should be substituted for the first mentioned, and Rev. James I. Bartholomew, of the New England Southern Conference, in a very able brief address, advocated it:

1. Amend ¶248 of the Discipline to read as follows: In case of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as a place in or on which to manufacture or sell intoxicating liquors, taking such amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and discipline of the church—First, let private reproof be given by the pastor or leaders, and,

BOTH JAWS SHOT AWAY

Still a Successful Business Man

A man who had both jaws shot away had trouble eating ordinary food, but found a food drink that supplies the nutriment needed. He says:

"I have been an invalid since the siege of Vicksburg, in 1868, where I was wounded by a minie ball passing through my head and causing the entire loss of my jaws. I was a drummer boy, and at the time was leading a skirmish line, carrying a gun. Since that time I have been awarded the medal of honor from the Congress of the United States for gallantry on the field.

"The consequences of my wound were dyspepsia in its most aggravated form, and I finally proved ordinary coffee was very hard on my stomach, so I tried Postum and got better. Then I tried common coffee again and got worse. I did this several times, and finally as Postum helped me every time I continued to use it; and how often I think that if the Government had issued Postum to us in the army, how much better it would have been for the soldier boys than coffee.

"Coffee constipates me, and Postum does not; coffee makes me spit up my food, Postum does not; coffee keeps me awake nights; Postum does not. There is no doubt coffee is too much of a stimulant for most people, and is the cause of nearly all the constipation.

"This is my experience, and you are at liberty to use my name." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

if there be an acknowledgment of the fault and proper humiliation, the person may be borne with. On the second offence the pastor or leaders may take one or two discreet members of the church. On a third offence let him be brought to trial, and if found guilty, and there be no signs of real humiliation, he shall be expelled.

2. Insert in the chapter entitled "Special Advices," Chapter 3, section 6, as follows:

Amusements: Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in common use are also positively demoralizing, and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty, particularly against theatre-going, dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies, and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that the question for a Christian must often be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We enjoin on all our Bishops, presiding elders, and pastors to call attention to this subject with solemn urgency in our Annual and Quarterly Conferences and in all our pulpits; and on our editors, Sunday-school officers, Epworth League officers, and class-leaders to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident or taste or passion; and we affectionately advise and beseech every member of the church absolutely to avoid "the using such diversions as cannot be used in the name of the Lord Jesus."

Dr. Bartholomew plead that some "games of chance" are absolutely harmless; that some of the disciplinary provisions in ¶248 are a dead letter so far as pastoral duty is concerned; and, further, that no conditions of church membership are justifiable except those which are required for Christian discipleship.

Rev. W. W. Van Orsdel, of Montana, made a vigorous plea for the old-fashioned standards. He was anxious to add something to ¶248 rather than take anything out of it.

Prof. C. T. Winchester, of Wesleyan, said that he had been for twenty-five years a worker in church and Sunday-school, and that he knew what he was saying when he declared that the indiscriminating ¶248 had kept out of the church thousands of conscientious and promising young people. He urged that the lack of discrimination in the paragraph was enough to condemn it.

Prof. Delos Fall, of Albion College, pleaded for the minority report on the principle that an arbitrary set of man-made rules could not be substituted for the divine law contained in God's Word. He deemed it a mistake to teach young people that it was their duty to go to the Discipline rather

than to the Scriptures for guidance as to duty.

Rev. Dr. C. F. Rice urged that the present paragraph is simply an irritant and a difficulty in the way of young people, and that the fundamental law in the General Rules, that no diversions should be taken except those that may be taken in the name of the Lord Jesus, would be sufficient. He suggested the unwisdom of standing over people with a club in hand in order to drive or keep them in line.

Mrs. Florence D. Richards spoke in behalf of her conviction that ¶248 should be kept intact, as also did G. E. Hiller.

Rev. Dr. T. N. Boyle declared that there had been more worldliness in the church since 1872, when the offensive paragraph was adopted, according to membership, under this rule, than ever before.

Rev. Dr. John Wier, Rev. Dr. J. H. Potts, Mrs. Bella Bodkin, and Rev. Dr. A. B. Leonard spoke for the old standards, and against any change or modification.

Rev. Dr. D. G. Downey cited from a sermon of John Wesley bearing on the principle at stake: "Speaking of theatres and card-playing he says: 'While I cannot in conscience indulge in these things, my neighbor may be able so to do. He must settle that with himself and his God. It is a question between him and his Maker.' We have no business, as a Protestant church, to set up an artificial conscience."

Rev. A. C. Byerly and Dr. L. W. Munhall opposed any change.

Marvin Campbell, a layman, argued that the present paragraph put upon pastors an intolerable and impracticable administrative burden. It puts on them an obligation which they cannot execute.

Rev. Edwin Locke closed up the case, speaking against the minority report.

An attempt was made to have a vote by orders, but it failed. Then a call for the ayes and noes was sustained on the question of accepting the minority report instead of the majority report. The roll was called—taking up nearly an hour of precious time. The result, when announced, showed that a large majority—unfortunately, as we believe, for all the interests involved—opposed the sensible change proposed by the minority report. The majority report was then adopted.

The following resolution was passed, on motion of Rev. Dr. W. V. Kelley:

Resolved, That the board of Bishops be requested to appoint a commission to represent the Methodist Episcopal Church in the inter-church conference of Protestant denominations now consulting together upon the urgently important question of divorce and remarriage.

Bishops Spellmeyer and McDowell, in succession, presided during portions of the afternoon and evening session, doing credit to their office, and winning additional respect and admiration by their bearing in the chair.

An elaborate report of the committee on Temperance and the Prohibition of the Liquor Traffic was read, and, with some modifications, was adopted, after discussion by A. Cameron, H. T. Ames, R. A. Chase, and Dr. A. H. Norcross.

A resolution of sympathy with the Brotherhood of Locomotive Engineers, in view of the sudden death of their presiding officer, on the platform today, was passed.

Nominations were made for editor of the *California Christian Advocate*. Rev. Dr. Freeman D. Bovard, Rev. Dr. A. H. Lucas, Rev. J. C. Willits, and Rev. Dr. John Sweet were named. Dr. Bovard received over 500 votes, and was elected.

Saturday, May 28

Bishop Hamilton occupied the chair at the opening of the session, and Rev. Dr. F. D. Bovard led the devotions.

Rev. Dr. C. W. Millard read greetings from the fraternal delegates appointed by the Reformed Episcopal Church, rehearsing the common ties of sympathy uniting that denomination to our own.

By resolution, Bishop Andrews was appointed to edit the Discipline of 1904, Bishop FitzGerald having been excused, in view of other engagements, from that duty.

Bishop Wilson took the chair, and presided with dignity and alertness.

Rev. Dr. D. G. Downey announced, to the gratification of the Conference, that Hon. Frank Moss, lay delegate from the New York East Conference, who had been taken dangerously ill on his way to Los Angeles, was well enough to be present at the session today.

Dr. Buckley, by common consent, called attention to the fact that the Conference a day or two ago, without discussion, had passed a resolution giving authority to an Annual Conference to determine the number of presiding elders' districts. This action, he argued, was unconstitutional, as in his view the Bishops alone had the power not only to form the districts, but to decide as to their number. A long discussion followed. The paragraph was reconsidered, and then defeated. Thus a revolution in Methodist economy—it might be claimed—was narrowly averted.

Bishop Neely took the chair, and was accorded a hearty welcome. One could hardly restrain the inward comment—"After all these years of waiting!" No one can question the value of the parliamentary training and experience which have helped to fit him for his duties as presiding officer of the General Conference. It was an amusing coincidence, which brought laughter and applause, that Dr. Neely's first words were: "*I recognize Dr. Buckley!*" The latter came forward, and his opening utterances were: "There is an old legend to the effect that spirits of the butler and the baker of Pharaoh, mentioned in connection with the history of Joseph, met in eternity, and at once began to debate the question as to which of them had the better job—and they are at it yet!" Everybody saw the point, and there was an explosion of laughter.

Bishop Warren presented, in the name of the Conference, to Rev. Dr. David S. Monroe, the long-time secretary of the body, a beautifully engrossed and handsomely framed copy of the resolutions passed early in the session, in recognition of his valuable services. Dr. Monroe replied in a few words of grateful response.

Dr. Buckley, as chairman of the "sifting committee," explained that the most im-

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portant reports from each standing or special committee were now in the hands of the secretary, and would be brought forward in succession.

Three months' pay was voted to agents and editors retired from office at this General Conference.

Reports from the committee on Education, providing for the due recognition of certificates from seminaries and colleges by committees of examination, were, with amendment, passed.

Hersey Hunters Downed

Dr. Bridgman, from the committee on Education, brought forward that body's report No. 4, which will be doubtless recognized as an historical document from this time forward. It will be recalled that four years ago an attempt was made to declare certain men and certain schools heretical. In the committee on Education at that time the leaders and educators concluded that it would be better to be quiet, and attempt to placate the opposition and calmly reason the case. The action then taken, however, did not satisfy the heresy hunters, and a persistent attempt has been kept up for the quadrennium in opposition to Garrett and Boston University School of Theology. It is alleged that two or three of the Bishops lent their aid to this work, and that they instigated Conferences to send in memorials to the General Conference. When this body met in Los Angeles, the little clique of men in California who have been colluding for years to attack our educational institutions, with Dr. Munhall and others, were found anxious to open their assaults. It had been given out in advance—privately and in print—that no man whose sympathies in any way allied him with Boston or Garrett was to be elected editor, secretary, or Bishop. Special efforts were to be made to defeat Drs. Day, McDowell, and McFarland, while even Dr. Bashford and Dr. Gilbert were among the men marked for defeat.

But these assailants of our institutions hardly reckoned on the spirit they had aroused. They found Dr. Little with his war-paint on, and Dr. Day indignant and defiant, and Dr. Emory Miller full of pluck, and many men who are usually quiet and calm now deeply moved with these long-continued and, as they believed, wholly unjustifiable assaults on our educational institutions. To the assailants full scope was given. It was said to them, substantially: "We want you now to prove your allegations, or else take the attitude in which random and baseless allegations, unproved, will leave you. You shall have ample time, fair play, and an open field. If your charges are true, let them be proved!"

Day after day, accordingly, Dr. Munhall and those who backed him tried to justify their charges. When the work was done, he was a defeated and discredited man, so far as these charges were concerned. He was helpless and crestfallen under the terrific arraignment of his case made by Chancellor Day, and when the report was finally adopted in the committee, and then in the Conference, he had to accept it and second its adoption. It was a bitter dose.

The report was as follows:

Your committee to which were referred various memorials relating to the character of the teaching in our theological schools have carefully examined the statements contained in these memorials and report as follows:

1. We are persuaded that there is no sufficient foundation for the allegations that certain of our theological schools are disloyal to the doctrinal standards of the church. None of the memorials received contain any specific charges, and there have come to the committee satisfactory statements as to the doctrinal soundness of the teachings in one of these in-

stitutions in the report of numerous official visitors appointed by the Annual Conferences.

2. In view, however, of the unrest which the memorials disclose as existing in some portions of the church on this subject, we suggest and recommend:

(a) The General Conference has declared the theological schools to exist for the entire church, and the schools themselves have by charter or otherwise given the Bishops the right to nominate or confirm the election of professors in the various departments, which right the Bishops have repeatedly exercised.

(b) We therefore again commit the theological seminaries of the church to the careful supervision of the Board of Bishops, to the end that the church may be protected from erroneous teachings and the schools from unwarranted assault.

(c) The Bishops are hereby counseled not to nominate or confirm any professor in our theological schools concerning whose agreement with our doctrinal standards they have a reasonable doubt.

(d) The Bishops are hereby authorized and directed, whenever specific charges of misteaching in any of our theological schools are made in writing by responsible parties, members or ministers of our church, to appoint a committee of their own number to investigate such charges, whose report, if adopted by the Bishops, shall be transmitted to the trustees of the theological school involved for proper action in the premises.

(e) We urge that Bishops diligently strive to allay all undue irritation upon this subject, and "maintain and set forward quietness, love and peace among all men."

3. We admonish all instructors in our schools to studiously avoid, as far as possible, all occasion of misunderstanding of their doctrinal attitude, both in their oral teaching and in their publications, and that they counsel their pupils to carefully avoid statements which would disturb the faith of those to whom they minister.

4. We deprecate the dissemination of distrust in the church by indiscriminate and indefinite attacks upon religious teachers and theological institutions. The Discipline of our church provides ample tests for determining the doctrinal soundness of preachers and teachers. All charges of erroneous teaching should be presented to the proper tribunal, where they can be legally tried, and where the rights of both the accuser and the accused are fully protected by constitutional safeguards.

Dr. Munhall, in his remarks in seconding the motion to adopt, said:

"In view of what the Bishops have said so admirably in their address to this General Conference, in view of current opinion with regard to the matter, and also in view of the fact that I certainly know that higher criticism is taught in these theological schools, I cannot quite agree with the first article in this report. But in view of what is subsequently said in the report, so well, so truly, so wisely, I most heartily concur in the report as a whole and shall vote accordingly."

After that the report was adopted, with almost entire unanimity. We suggest that our readers note what wholesome counsels are given to the Bishops, and the declaration that the committee testifies that they have been able to find "no sufficient foundation for the allegation that certain of our theological schools are disloyal to the doctrinal standards of the church." This is now the official declaration of the whole General Conference, made after full opportunity had been given for assailants of these schools to make good their case. For a while, therefore, we should have peace in regard to the doctrinal status and attitude of our schools.

American University

The committee on Education presented a majority and a minority report on this institution. This was the majority report:

Your committee to whom was referred memorials and the address of Board of Bishops concerning the American University, beg leave to report:

1. That the American University has our cordial good-will: we believe that it should not

be opened until the original condition of \$5,000,000 of productive endowment be raised, nevertheless we leave its entire management to the board of trustees.

2. That in thus renewing our approval of the American University we do it with the understanding that the present board of trustees shall secure the amendment of its charter, so that in the future the board of trustees shall be approved by the General Conference of the Methodist Episcopal Church.

The minority report included the substance of the first paragraph of the above, with some modification, and dropped off the restriction in the second item, so that it read:

The undersigned, being a minority of the committee of Education, beg to report, that the American University has our cordial good will; we believe that, as recommended in the Episcopal Address, the University should not be opened until the original condition of \$5,000,000 of productive endowment be met; nevertheless we are willing to leave the entire responsibility of opening to the board of trustees.

Rev. W. M. Balch argued in favor of making the institution strictly, legally, and indefeasibly Methodist; Chief Justice Lore believed that there was not a field for a Methodist post-graduate institution; C. F. Frank declared that the time had come to put the church squarely and fully behind and under the enterprise, and thus assure success.

At the afternoon session Bishop Merrill presided, and Dr. C. J. Little made the opening prayer.

Dr. David H. Carroll, J. A. Gutteridge and G. F. Kelper discussed the American University. The minority report was tabled, and the majority report was adopted.

Reports on Church Extension work and on Sunday-school work were adopted.

The committee on Episcopacy reported that it had examined certain complaints against the administration of Bishops Mallalieu, Joyce, Foss and Walden, but found the complaints such as to warrant no action by the General Conference.

The report on

Deaconess Work,

which was adopted with some slight amendments, is too long to be cited here. In the discussion Mrs. Lucy Rider Meyer, of the Chicago Training School, spoke as follows:

"I hope that this report may be adopted without acrimonious debate. It is a practically unanimous report. . . . It asks for a commission. It strengthens the control and work of the Conference Deaconess Board, and it asks for a commission, which shall have the matter in charge, and be thinking of it for the next four years. Brethren, is not the deaconess work worthy of a commission? It is a great work. If you will pardon a personal word, I was the first woman that wore this bonnet in our American Methodism, and our Home in Chicago was the first; but it is not because the work is dear to me, but because of what the work does, that we want help. The women ask for help in coming together. We need not

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deny the fact nor minimize the fact that there has been some friction and there are some differences, but we all want to come together, and we want you to help us come together."

In view of the fears that have been expressed hitherto in regard to deaconess work, lest it could not be wisely co-ordinated, the following testimony from the chairman of the committee, Dr. W. H. Crawford, will be read with interest:

"I desire to say that our committee took all pains to get all information possible from all sources; and I desire to bear this testimony in addition to what has been said by Mrs. Meyer, that there was a manifest desire on the part of all leaders in deaconess work to come together and work together in the interest of this great department of our church work; and I have seen nothing during this General Conference which seems to be more beautifully illustrative of the spirit of Christian charity than the spirit shown by these good women. It is worth, Mr. Chairman, all this Carnation Conference."

Reaching toward the End

Without unseemly haste, and with much deliberation than the past two or three General Conferences have shown in their closing hours, the body was able to reach, at the middle of the afternoon session, the point gained by the lad in school who once declared that he "had ciphered as far as long division and thought he could see through the rest of the book." On motion of the secretary, and after some protest on the part of one or two who wanted to hold a session on Monday, it was determined that the final roll call should be had at the night session, not later than eleven, and that the Conference, after the Memorial Day addresses on Sunday afternoon, should stand adjourned *sine die*.

At the evening session Bishop Goodsell took the chair, and Rev. S. A. Bright offered prayer.

A telegram of greeting from Hon. Leslie M. Shaw, Secretary of the Treasury, was read, and a response ordered to be sent. The Secretary—recently known as Governor Shaw—was a conspicuous member of the last two or three General Conferences.

The committee on Boundaries reported enabling acts, which were adopted, authorizing the following Missions to be organized into Mission Conferences: Porto Rico, Pacific German, Godavery and Central Provinces Districts; and the following Mission Conferences to become Annual Conferences: Burma, Central China, Central Provinces, Denmark, Finland and St. Petersburg, Hing-hua, Korea, North Montana and Kalisfel, Nevada, New Mexico Spanish, Pacific German, South Japan, and West China. The Philippine Islands District may be erected first into a Mission Conference and then into an Annual Conference.

An important thing was done when, upon the request of the East Ohio and North Ohio delegations, an enabling act was passed permitting those Annual Conferences to lift the boundary between them and become one body.

Trustees of the American University and of Drew Seminary, and boards of managers for Church Extension, Missionary Society, Freedmen's Aid, Sunday School Union and Tract Society, were confirmed.

The order of the day—the discussion of the proposed constitutional amendment authorizing the election of Bishops for special services, languages and races—was taken up. G. J. Starns, a colored man from Texas, opposed it, as did H. T. Ames and Dr. Bristol, on the ground that it drew the color line too sharply. Dr. E. M. Taylor, Dr. P. H. Swift, Herr Bek, of Germany, Dr. Bowen, J. L. Nuelsen, and Dr. Buckley pleaded for it on the ground that it opened

up new opportunities for service in needy and promising fields. Dr. Bowen's time was extended so that he might complete his speech. He made a fine impression.

The proposed amendment was adopted by the extraordinary vote of 517 to 27. Perhaps a dozen of those who voted in opposition were colored men who have persisted in taking the stand that they wanted a Bishop of their own color, who should be "just as good as any other Bishop." They might as well understand, soon or late, that the time will never come when one of their race can occupy an ecclesiastical post of rulership over a white Conference. It may be true, as Dr. E. M. Taylor in this discussion declared, that the Conference to which he belongs would receive a black Bishop to preside over its sessions. The brethren might do that thing in the flush of a noble spirit of brotherhood once, as a special courtesy, but we apprehend that even the New England Conference would not vote for a policy which would involve a negro Bishop as its presiding officer more than once or twice in a millennium. It seems to us idle to dream of such a thing. We counted it a privilege honestly and earnestly to vote for Dr. Bowen in 1896 and in 1900, and should have been glad to see him in the episcopacy; but the votes that were given were accorded almost wholly on the plea that he was needed for work among the colored Conferences. The undercurrent of complaint and threat and clamor, heard now and then among our Afro-American brethren, that they will be satisfied with nothing but a general superintendent who shall take his turn among the white Conferences, and in occupying the chair at the General Conference, bodes no good for them or their cause. They are standing in their own light in taking this attitude. They are tying the hands of men who during all these years of struggle for human liberty and Christian brotherhood and the recognition of manhood underneath various complexions, have written and spoken and prayed and fought for the black race as men and brethren. For all the interests involved the present plan is better than any heretofore presented to the church, and we shall hope and trust that the Annual Conferences will adopt it as a constitutional amendment, and that the experiment will begin with the next General Conference in 1908.

Much time was occupied with an elaborate

report from the committee on Temporal Economy, presented by Chairman Gamble. This scheme was too complicated to be fairly understood in its details, although it had been once recommended for simplification. Drs. E. M. Mills and E. S. Tipple presented as a substitute a plan providing for raising a connectional fund of at least five million dollars, under the direction of an executive board with a secretary. An amendment was offered to this by Rev. D. M. Wood, providing for a commission of three Bishops, three ministers, and three laymen to mature a plan to be presented to the next General Conference. This was made the final order of the Conference covering the whole case.

Ladies' Aid Societies

The following action was taken, giving official status and recognition to Ladies' Aid Societies. At the close of chapter 3, page 197, present Discipline, insert:

1. For the promotion of the social and financial interests of the churches, Ladies' Aid Societies, or societies of similar designation and purpose, may be organized in the local charge, which societies shall be under the control of the quarterly conference.

2. Duties of the president of a Ladies' Aid Society: The president of a Ladies' Aid Society shall be elected by the society and confirmed by the quarterly conference. If a member of the Methodist Episcopal Church, she shall then become a member of the quarterly conference if approved by it for membership therein. It shall be her duty to present to the fourth quarterly conference a report of her Society, together with such other information as the conference may require and she may be able to give.

3. Duties of presiding elders and pastors: It shall be the duty of presiding elders when holding district or quarterly conferences to inquire into the condition of the Ladies' Aid Societies, and to ascertain whether they are conducting their affairs in harmony with the purpose and discipline of the Methodist Episcopal Church.

4. It shall be the duty of pastors to organize and maintain, if practicable, Ladies' Aid Societies.

Resolutions from the committee on State of the Church in favor of the public schools and against Roman Catholic efforts to destroy or undermine them, were adopted, as well as recommendations from the committee on Temperance.

It was ordered that in statistical blanks hereafter two columns should be given to

Continued on page 733

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THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Brockton and Vicinity

Preachers' Meeting.—The May meeting was held a week later than usual, in order to arrange for the presence of the wives of the pastors and the annual dinner. By request, Rev. P. M. Vinton, of North Easton, delivered his address on "Great Preachers Whom I Have Heard." Those who heard him at the Providence District meeting last winter will never forget it. Since then Mr. Vinton has had numerous requests to repeat it.

Brockton, Central Church.—During the month 16 have been baptized and 6 received in full membership. The pastor paid the membership a high tribute for their self-sustaining ability during his recent illness.

Brockton, Pearl St.—A W. F. M. S. has been organized. The recently formed Junior League is engaging in practical Mercy and Help work. A fine new range has been added to the parsonage furniture. The money was raised by one who for many years lived in parsonages, and knows how much ministers' wives appreciate modern conveniences.

Stoughton.—The Epworth League has added 30 new members to its roll.

North Easton.—There is a good religious interest in this church. The W. F. M. S. recently held a very successful meeting with the auxiliary connected with the church.

Holbrook.—The pastor, Rev. E. W. Burch, who, two weeks ago, met with an almost fatal accident while crossing the railroad at Braintree, is on the road to recovery. He has been removed from the hospital to his home. Mr. and Mrs. Burch have the sympathy of a large circle of friends.

Bridgewater.—A men's club has been formed, with 30 charter members. Congregations are increasing in numbers. Both pastor and people rejoice in the occupancy of the beautiful and well appointed new meeting-house. A full report of the dedication appeared recently in these columns.

Bryantville.—The new pastor, Rev. O. S. Smith, pays a high tribute to the faithfulness of his predecessor, Rev. R. S. Cushman. He hopes to build on the foundation already laid.

Brockton, Franklin Church.—Rev. R. M. Wilkins was tendered a hearty and enthusiastic reception upon his arrival. There was an orchestra, elaborate decorations, a fine program, flowers presented to Mrs. Wilkins, refreshments, sociability. The parsonage has received added furnishings. Both Junior and Senior Epworth Leagues are in fine working condition. The pastor is loud in his praises of the efficiency of his people in everything he has seen them undertake. This is a church with a future. The daily papers report that a friend of the church has given a new pipe organ, and that steps will be taken immediately to enlarge sufficiently to make room for organ and choir back of the pulpit.

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Brockton, South St.—This church celebrated the twenty-fifth anniversary of its organization, May 15-19. The sermon, Sunday, May 15, was by Rev. John Oldham, pastor in 89 '91. The anniversary class-meeting was led by John Montgomery, the first class-leader and present class-leader, who, although 81 years of age, still leads the class that claims 80 per cent. of its average attendance young people. Beside this, Mr. Montgomery attends every other religious service of the church. The regular prayer-meeting night was given over to a love feast. Bread and water were passed. Several of the charter members (and some others) spoke twice. It was a real feast of brotherly love. L. S.

Providence District

Middletown.—The pastor, Rev. S. F. Johnson, is bereaved in the death of his father. Mr. Johnson was absent two Sundays on account of his illness and death. The interment was in Ohio.

Newport, Thames St.—Several social events have happened since Conference. The members of the Epworth League were entertained at a supper provided by the men of the society. About sixty five were present, and Rev. S. F. Johnson delivered the address, which was spoken of in complimentary terms. An entertainment, proceeds of which were for the Sunday-school, was given by the members of the school. Besides recitations, piano and vocal solos, a dialogue, "Visiting the Dentist," and a "hoop drill" were features. The drill, which was given by eight young ladies, was repeated by request. Ice cream was served. The Junior Epworth League held a successful bazaar on the evening of May 31 in the chapel, under direction of Miss Elizabeth Kauli. Many fancy articles made by the members and home-made candy were sold. An art gallery and doll show added to the interest. Dolls of every description were on exhibition, one of them coming from Paris in 1850. Several persons have united with the church at recent communions, and the financial matters are in excellent condition. The pastor, Rev. F. L. Streeter, preached at Middletown on May 22.

Hebronville.—Rev. William Kirkby and his wife had a very cordial reception in this parish given them on May 16. The affair was under the management of the young ladies of the church, and reflected great credit upon them. The decorations were very tastefully arranged. A musical program and refreshments were prominent features. Mr. and Mrs. Kirkby were assisted in receiving by their son and daughter, Mr. and Mrs. George A. Pearson, of Pawtucket.

Pawtucket, First.—Rev. Thomas E. Chandler has returned from Europe with full note books. He visited Ireland, Scotland, England, France, and Germany, and was absent two months.

Attleboro.—According to the Year book the missionary offering reported by this church leads the district, and the American Bible Society offering the Conference.

Personal.—Miss Mae Stenhouse, a senior in Brown University, was recently elected a member of the Brown chapter of Phi Beta Kappa.

Portsmouth.—Rev. O. M. Martin, the pastor, is enjoying a good degree of success in this parish, where he is most highly respected for his efficiency and character. The new lighting plant gives very good satisfaction. KARL.

EAST MAINE CONFERENCE

Rockland District

The General Conference has closed its remarkable and historical session; the law of the church with its various revisions wise and— with but a modicum of—otherwise, has been established for another quadrennium; the mournful expediency and duty of placing an unusual number of our chief pastors upon the retired list has been attended to with tears and sorrow of heart; seven men of an average of splendid attainments and ability for the high office have been by the voice of the church raised to the episcopacy; the remarkable action of Dr. James Roscoe Day (which for noble dignity, and self-renunciation, and magnanimity of soul, must stand side by side with Bishop Merrill's most impressive request for retirement, making two of the most astonishing incidents that marked this or any other General Conference) has saddened and disap-

pointed all his friends in Maine, while with one accord, with a deeper admiration and a more intense esteem, we feel that such men as he are the men we need to dignify and honor the office of Bishop of the Methodist Episcopal Church. The work of the great Conference has been well done, and the delegates, good, bad, indifferent, worthy and unworthy, noble and ignoble, have packed up their baggage to go home towards the four corners of the earth; and the district superintendent of Rockland District must once more turn his attention to the more prosaic work of reporting charges.

Wiscasset.—Rev. George G. Winslow begins his second year with a fair degree of courage and a large degree of annoyance. The house occupied as a parsonage for some years has been sold. The owner is repairing. The regular parsonage had been rented, but the tenants were expected to vacate for the pastor in ample time for the convenience of all concerned. It was not done. So Mr. and Mrs. Winslow have been kept "up in arms," waiting for the privilege to move into their own house. If all the world would only feed a time on the milk of human kindness, and get into intimate touch with the Golden Rule, and exercise a little neighborly sympathy, and realize the benefit and delight of "esteeming others better than himself," how it would smooth out the ruffles of life, change discomfort for comfort, remove gloom with sunshine, and make hearts glad that are made heavy with sadness by "the rarity of Christian charity under the sun!" Well, thank God! the heaven is working, and by-and-by the churl shall be relegated to his proper place and "the heart of the rash shall understand knowledge."

Sheepscot.—Rev. C. F. Smith's third year begins well. Repairs on the chapel at West Alna are being forwarded under the auspices of the ladies. The money for the same is coming well. Other repairs on the charge are in mind. At South Newcastle a bell for the church is being hopefully agitated. Sabbath schools are looking up.

Damariscotta.—Rev. C. H. Jonhonnott and family have been most cordially received. The people feel that they have got the right man. The outlook brightens; prospects please. We expect to hear good things from Damariscotta.

Pemaquid.—Rev. A. J. Lookhart begins the sixth year with a comfortable outlook. Without a restoration of the time limit, there is an appearance that "Pastor Felix" is "fixed" in this appointment. The church and people give evidence of no desire of change for the remainder of time. The pastor and his family are held in a growing esteem.

Round Pond.—The Methodist people of Round Pond have raised money and built a church tower and steeple, about which it is proposed to fix up a meeting-house as soon as possible. When the thing is accomplished, a good work will have been done; the courage of pastor and people will be strengthened, and the possibility of churchly growth will have been brought near. But the courage of strong hearts and the persistent endeavor of earnest souls never know failure or reverse. Rev. and Mrs. E. S. Gahan are pushing the battle, and, with a Methodist reconstruction of front, triumph is sure to come.

South Thomaston.—This charge is supplied by Rev. C. H. Kenney, a preacher from Massachusetts. Mr. Kenney and his accomplished wife have been well received, and we expect to see a new impulse of life under their united labors.

Rockport.—The second year of Rev. H. I. Holt's pastorate opens very well. Repairs, painting, and papering upon and in the parsonage have been accomplished, making more desirable and comfortable an already comfortable and desirable house.

Camden.—Here all is courage, desire, and purpose of progress and a marked degree of

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prosperity. The parsonage has been fixed up with paper and paint. "No pastor on the district is better cared for." Congregations, social services, Sunday-school, and all interests signify wholesome life. The fifth year promises to be the best yet. Rev. George M. Bailey is a glad leader, whom his people delight to follow. Here Father and Mother Beal have their home. They are "getting on in years" — nearing ninety — but with undiminished zeal retain and exercise their interest in all that pertains to the life and prosperity of the church.

Apportionments. — Brothers of the district, these will be as last year: Missions, $8\frac{1}{2}$ per cent. of pastor's claim; Church Extension, 2 per cent.; Freedmen's Aid, 2 per cent.; Episcopal Fund, $1\frac{1}{4}$ per cent.; Sunday School Union, Tract, and Bible Societies, each $\frac{1}{2}$ per cent.; Education, $1\frac{1}{2}$ per cent. Let these be raised, if possible, in the first half of the year. Then you will have untrammelled liberty to push other important interests when the time for special work comes round. T. F. J.

Bucksport District

Odds and Ends. — Very encouraging greetings come to us here at Los Angeles from the district at home.

Rev. Norman La Marsh, of Knight Memorial, Calais, reports "conversions every week." Also final date set for reopening — June 14th. The Eastern Division of the Ministerial Association of Bucksport District will be held in this church, June 20th.

Rev. J. W. Price, of Harrington, reports increasing congregations and improvement in Sunday-school work; also repairs going on at the parsonage.

Rev. J. W. Hatch and family have been most cordially received at Belfast, and the year promises to be one of great blessing to pastor and people.

We hear that small-pox has broken out at Jacksonville, closing schools and churches.

Very pleasant things are being said of the new pastor at Bucksport, Rev. J. M. Traumer.

The courage of Machias church is constantly increasing, under the faithful and cheery labors of Rev. E. V. Allen.

We hope to reach our home at Bucksport by the middle of June to see our eldest son graduate, and then on to Calais and the Associations, East and West. Then the regular grind. Blessings upon all who helped to send us here, and may God make us a greater blessing hereafter! FRANK LESLIE.

MAINE CONFERENCE

Augusta District

Industry and Starks. — Rev. J. F. Keith, the pastor, and his wife began labors on this charge the middle of April, and already there are signs of revival. At Starks one young lady, after the sermon on Sunday afternoon, said she was ready to begin the Christian life, and immediately went to the altar for prayers and gave herself to the Master. The preacher has visited many of the families. Sunday congregations are on the increase day and evening on both parts of the charge. We expect to be able to report good things by the next quarter.

New Sharon and Mercer. — Rev. J. R. Remick and family were returned to this charge for the third year by Bishop Vincent at Conference, and the people all over the charge affirm that it was no mistake. At New Sharon we noticed a small increase in the salary, which was an omen of good concerning the people, and certainly it means nothing but good to the preacher. The pastor took nearly 30 on probation from the revival conducted by H. L. Gale the past winter, and they are proving a great help to the church spiritually, with some increase financially. The people are full of courage and hope. At Mercer, 2 have been received in full recently, and it may be truthfully said that we have not seen the people of New Sharon and Mercer so hopeful in the past four years as now. At Mercer they are looking forward to a visit from Mr. Gale this fall, with anticipations that God will pour out a great blessing.

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From a Woman of Notre Dame, Ind.

I will mail, free of any charge, this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue, it will only cost you about 12c. a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it — this is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address Mrs. M. Summers for the Free Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhea, Green Sicknes, and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense, and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own State or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer may not be made again.

MRS. M. SUMMERS

Box 193, Notre Dame, Ind.

Gardner. — Rev. N. R. Joscelyn, the pastor, has been in New York two weeks visiting his parents and friends. We took Sunday, May 22, for him in his absence, and the services were a comfort and an inspiration. We had a fine congregation Sunday morning, and one of the old-time prayer and social meetings in the evening. The reports were helpful and encouraging, especially that of the treasurer, Mr. J. W. Church. The subscriptions are way ahead of anything for many years. At the opening this church took the annual subscriptions, and \$1,544 80 was pledged. All bills are paid, with money in the treasury. That looks well on paper, but it is better in reality. Several are awaiting baptism and church membership. A youths' class of 38 has been formed, conducted by Mrs. Joscelyn, who holds a regular class-meeting and Bible study. Mrs. Joscelyn is also choir leader, and it is safe to say that she is proficient in her work, and good music is furnished every Sunday by a chorus choir. Everything is going finely, and pastor and people are happy and contented.

Fairfield. — Rev. J. H. Roberts is the new pastor. While the great majority felt sorry to see Rev. G. R. Palmer go, Mr. Roberts has received a hearty welcome and an increase in church attendance is noted. We were present at the Tuesday evening prayer-meeting, 25 being in attendance, nearly all of whom took part, after which we held the first quarterly conference. The pastor has made 175 calls thus far. It was stated that the Sunday-school is on the increase, and all departments are prospering. There seems to be a unity of feeling and interest. The chorus choir, recently formed, has increased its membership, and good music is rendered on Sunday morning. Good feeling prevails, and the pastor is encouraged.

Skowhegan. — Rev. Daniel Onstott is the pastor for the fourth time. The year has opened very satisfactorily. We held the first quarterly conference, May 25, with a good attendance. It was a delight to meet the official members and transact the quarterly conference business. All were hopeful and full of good cheer. The class attendance averages 21 — better than in the past. The pastor has organized a Twentieth Century Club of boys, and every boy is a Knight. These boys are to take turns in blowing the organ for the year, which saves the church \$13. The Ladies' Aid Society has pledged to raise \$225 toward church expenses, and the Epworth League \$50. Mrs. Onstott is superintendent of the Junior League, which has 30 members, and she is also president of the Queen Esther Circle, a society of young ladies that has the Home Missionary Society for its object of work. The high school graduates

of Skowhegan, for the second time in three years, have invited Mr. Onstott to preach the baccalaureate sermon before the class, the service to be in the Methodist church. He also preached the Memorial sermon for the G. A. R. at Canaan, May 30.

Special. — Preachers will receive their benevolent apportionments in the near future. C. A. S.

NEW HAMPSHIRE CONFERENCE

Concord District

Rumney. — This is the beginning of Rev. William Magwood's second year, and it opens well and full of promise. People and pastor are encouraged. The parsonage has been improved and made more comfortable. Mrs. Magwood and the two children have been visiting in Whitefield.

West Thornton. — No one could ask for a more appreciative people than that which it falls to Rev. A. H. Reed to serve. They are delighted with him and second his every effort, so that the work is in a most prosperous condition. Extensive repairs are to be made on the parsonage property soon. The pastor conducts an excellent Junior League each week, which is much appreciated by the little ones. Mr. Reed will be graduated from Tilton Seminary this June.

West Campton and Ellsworth. — Rev. A. H. Drury was prevented from attending Conference because of illness. He has recovered, however, and is now quite himself once more. The people are pleased with his return for another year, and everything points to a successful term at each charge. Repairs are contemplated upon the church property at Ellsworth. It is expected that the work will be begun before long.

Lisbon. — The Grafton County Sunday school Convention is to be held in the Methodist Episcopal Church of this place, June 24. Nearly all of the Methodist preachers in this vicinity have a place on the program, which promises to be full of interest.

Personal. — Rev. James Cairns, of First Church, Concord, is giving a series of "Nature Sermons," based upon the familiar passage from Shakespeare's "As You Like It," "Tongues in trees, books in the running brooks," etc. E. C. E. D.

Dover District

Haverhill, First Church. — Since Rev. G. W. Farmer was appointed to this church a year ago, he has been studying its problems and systematizing methods. The results now begin to show. At the fourth quarterly conference of last year, it was voted to have free seats, an envelope system of free offerings, a campaign on tithing dues, and a plan for assigning sittings to all regular contributors. The reports at the first quarterly conference of this year were very gratifying. Last year the Sunday collections

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were \$14; this year they are over \$30 a Sunday; the campaign is not yet finished, and it is expected that \$40 a week will be subscribed, which will enable the church to meet all of its current obligations.

Haverhill, Grace Church.—The Epworth League has chosen Mr. Clifton M. Foster for its new president, twenty books have been added to the Sunday-school library, two have been received in full connection. The pastor has made one hundred calls. At the close of last year Rev. H. D. Deetz recommended that there be a general church treasurer, into whose hands all moneys shall pass, and who shall pay out the same as ordered. Mr. Chas. H. Coffin was elected treasurer of the church, and also treasurer of the stewards. Mr. Elijah Fox is treasurer of the trustees. By this plan all funds from all sources go first into the hands of the church treasurer, and thence to the stewards or trustees, as the quarterly conference may order. This arrangement, it was thought, would simplify matters and enable the conference to have a single report that would show at a glance the exact financial standing of the church. These expectations have been justified; the report of Treasurer Coffin at the first quarterly conference showed the society to be in a healthy condition. A spirit of love and hearty co-operation pervades the deliberations of the official members, who are cheerful and hopeful.

Haverhill, Third Church.—The new pastor and his wife, Rev. and Mrs. J. E. Montgomery, were given a reception, May 4, in the church, at which a number of the local clergy were present. A poem of welcome to the new workers was read by Mrs. Sarah E. Brown, and a beautiful bouquet of flowers were presented to Mrs. Montgomery by Miss Dorothy Brown. Re-

A FORTUNE IN EGGS

I get so many letters from my old home about preserving eggs that I will answer them through your paper. I started 1888 with \$30, bought eggs at 8 to ten cents in summer, preserved them and sold in winter at from 25 to 30 cents a dozen. I preserved eggs 12 years, and made \$30,000. My niece started in 1894 with \$10, which she reinvested each year, with the profits, and now she has \$16,846, all made from \$10 reinvested for eight years. You can buy eggs very cheap now, and sell them from 25 to 30 cents; figure the profits yourself. To preserve them costs a cent a dozen. I can't answer letters, as I travel; but any person can get desired information by addressing the PEOPLE'S SUPPLY Co., No. 5 Moore Bldg., New Concord, Ohio; they started me. This is a good business for city or country.

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freshments were served. A choir of young people, with Mrs. Montgomery as chorister, led the people in the songs of the sanctuary, Miss Besse Tilton presiding at the organ, and Miss Bertha Chase at the piano. The treasurer reports that all the current bills are paid. Several have manifested a desire for a Christian life, three of whom have concluded to join the church. J. M. D.

Manchester District

Fitzwilliam.—On Wednesday evening, May 26, at the bride's home in Fitzwilliam, N. H., Rev. G. M. Newhall united in marriage Mrs. Mary E. Spaulding and Mr. Anson G. Beebe. After a wedding trip in Vermont and Canada, they will make their home in Fitzwilliam, where Mrs. Beebe is a staunch supporter of the Methodist Church. She is also an active member of the W. C. T. U. and well known through the State.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—On Monday, Dr. J. C. Ferguson delivered a pertinent and illuminating address on "Some Phases of Mission Work in China." Next Monday, June 13, W. N. Hartshorn, chairman of the executive committee of the International Sunday-school Association, will address the meeting on the Jerusalem Convention.

Cambridge District

Newton Upper Falls.—May 22 the church was filled with the firemen of Newton, headed by Chief Randlett, and their friends. The platform was appropriately decorated by the lighter apparatus of the fire department, and a most appreciative letter was read from Mayor Weed. May 29, the church was packed by the G. A. R. Posts of Newton and Needham, W. R. C., Sons of Veterans, and the Clafin Guards, and friends. The "Vets" pronounced the decorations the finest they had seen in years. Rev. O. W. Scott gave the addresses, both to the firemen and G. A. R. The regular morning and evening audiences are most encouraging.

Ashburnham.—Mrs. Flint, of Ashburnham, wife of E. S. Flint, long a prominent and well-known layman, died recently, after a brief illness, at the advanced age of nearly 79 years. She had been a devoted member of the Methodist Episcopal Church for more than fifty-eight years, and for at least a large part of that time a reader of ZION'S HERALD. Her honored husband, at the age of 86, still vigorous in mind and body, has removed, after more than sixty years of residence in Ashburnham, to Chicago, to live with his daughter. He will be greatly missed, not only at Ashburnham, but also at Sterling Campground, with nearly (and perhaps quite) all of whose history he has been identified, and where year after year he has been a prominent figure.

Lynn District

Lynn, First Church.—Mr. John W. Swett died at his home in Lynn, May 2. He was for fifty-two years a member of the First Methodist Episcopal Church in that city, and for fifty years a subscriber to ZION'S HERALD.

Lynn, St. Paul's.—Sunday, June 5, the pastor, Rev. Charles Tilton, baptized and received into full connection 7 persons. General Lander Post, No. 5, G. A. R., the Sons of Veterans, and the Woman's Relief Corps, attended service at this church on Memorial Sunday, and the pastor delivered an address that was very highly praised. The Sunday-school had an average attendance during the first three months of the year of 468 and during April and May of 499. A board meeting was held, May 26, when 85 officers and teachers were present, and after enjoying a banquet provided by the lady officers, Sunday-school matters were discussed by Rev. C. A. Littlefield, Rev. J. M. Shepler, the pastor, and Superintendent Arthur Moody. This church is very strong spiritually and socially, and has a great following of young people. A recent supper and entertainment given by the Alpha class of young men was attended by 560, and on a previous month a similar affair given by Miss Gertrude Mayo's class of young ladies was attended by over 400. The W. F. M. Society held a thank-offering social at the parsonage, June 1, which proved to be very entertaining, several young ladies appearing in costumes of India, Japan and China. A good sum was realized for the cause.

—The famous Liberty Bell, under escort of a guard of soldiers and police, was paraded through the streets of Philadelphia, June 3, on its way to St. Louis to swell the attractions of the St. Louis Exposition. This is the sixth time that the bell which "proclaimed liberty to all the land" has been taken from Independence Hall to be exhibited in different places. The bell travels on a handsomely painted flat car, under the guard of four Philadelphia policemen, while the city officials who go with it ride behind in sleepers.

Important Notice

The entire church should understand that no action of the recent General Conference interferes in the least with our popular Children's Day exercises, or with the annual Children's Day collection for the Board of Education. The needs of the Board are many and urgent. It is earnestly hoped that every church in the connection may be in the list of contributors to the cause of Christian education. June 12 is the day appointed.

Pastors and Sunday-school superintendents please report promptly, making all checks or money orders payable to

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Marriages

ESTY—McKee—In Merrill, Me., May 29, by Rev. A. P. Thompson, James E. Esty and Cora McKee, both of Merrill.

LEE—PERRY—In Oldtown, Me., May 3, by Rev. N. B. Cook, George Lee and Matie M. Perry, both of Oldtown.

O'CONNOR—RAY—In Oldtown, Me., May 23, by Rev. N. B. Cook, Robert A. O'Connor and Pearl Ray, both of Oldtown.

THE FAMOUS NORTH SHORE

The beach season opens next week, and persons planning their vacation should bear in mind the North Shore. The booklet, "All Along Shore," published by the Boston & Maine Pass. Dept., Boston, describes and pictures the natural beauties of this famous section, from Nahant to Portland and east. It will be sent to any address upon receipt of two cents in stamps. The beautiful portfolio, containing only half-tone reproductions of the best views of Marblehead, Clifton, Phillips Beach, Beach Bluff, Gloucester, Rockport, Manchester, Magnolia, Beverly, Salem, Salisbury, Rye, Hampton Beach, Kittery, York Beach, Portsmouth and Portland, will be mailed upon receipt of six cents in stamps.

A BIG ORGAN

The contract for building the \$20,000 pipe organ, to be placed in the new Thomas Concert Hall, has been awarded to the firm of Lyon & Healy, in this city. This organ, when completed, will represent the highest standard of the organ builder's art, and is especially designed for orchestral work, having many new features which are found in none of the large organs in present use.

It is to be furnished with an electro-pneumatic action, with a movable key-desk, which is so connected with the organ that it may be played from any part of the orchestra or stage.

While not equal in size to the Auditorium organ, it will be larger than any of the other orchestral organs in present use, being a fourth larger than the Boston Symphony Hall instrument.

PULPIT SUPPLY

A Methodist preacher occupying an important charge in the West, but desirous of spending the summer in New England, wishes to act as supply. The best of references can be furnished. Any pastor looking for a sound, able supply should address REV. A. JUSTIN NORTHROP, Pastor Garden St. Church, Lawrence, Mass., who will be glad to furnish particulars.

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General Conference

Continued from page 729

the W. H. M. S. — one for cash and one for supplies reported.

A new German catechism, which the German delegates had examined and unanimously approved, was adopted and ordered to be published. The editor of *Haus und Herd* was authorized, with such assistance as he might need, to prepare a new German song-book for Epworth Leagues and Sunday-schools.

Resolutions of thanks, prepared by J. P. Brushingham, who read them, were adopted. One item of thanks pertained to Mr. Vawter, the florist, who gave 28,000 carnations — one every day to every delegate! The public press was thanked for its "exceptionally full, intelligent, discriminating and accurate reports," and the editor of the *Daily Advocate* and his assistant, and the secretaries and many others, for courtesies and services.

Bishop Andrews presided for a part of the session with as much alertness, clear-headedness and command of the situation as he ever displayed.

Bishop Merrill took the chair for the final roll-call, at which 605 responded to their names. It was the midnight hour; the entire work assigned for the closing session by the "sifting committee" was done. Bishop Merrill called on Bishop Fowler to pray, and he did so. Bishop Merrill then pronounced the benediction, after calling attention to the closing services to be held on Sunday afternoon.

Closing Services

Bishop Merrill presided at the memorial services on Sunday afternoon, when addresses were made by Rev. Dr. L. B. Bates, Hon. W. R. Warnock, of Ohio, and Bishop McCabe, who also sang one or two of his rousing solos. Then Bishop Merrill made a brief, cheering, and pathetic address, declaring that the work and spirit of the Conference had equaled those of any he had ever attended, although he had been a student of and participant in ten such sessions, in nine of which he had presided. After the hymn, "Blest be the tie that binds," had been sung, the great congregation was deeply moved by Bishop Warren's prayer. Bishop Walden then pronounced the benediction, and the session was finally at an end. And yet there was an

Aftermath

At night a great audience assembled at the Pavilion for an evangelistic service. Rev. Dr. Edward M. Taylor preached an awakening sermon on personal responsibility, and many re-consecrated themselves to Christ. Dr. Munhall, Bishop Joyce and Bishop Bashford prayed, Bishop Mallalieu pronounced the benediction, and the meetings connected with the General Conference of 1904 came to a blessed close.

Conference Paragraphic Notes

— Mr. E. J. Vawter, a Presbyterian, of Ocean Park, has vast fields of carnations, calla lilies, roses, violets, and other flowers, which form one of the great sights of the region about Los Angeles. He furnished each day one thousand carnations for the delegates.

— The ladies of the Methodist churches of Los Angeles took turns day by day in decorating the Pavilion platform and table, and in serving at the orange and lemonade booths. Each day the floral decorations were of a different hue and character. The effect was variously beautiful.

— Rev. Dr. Thomas Harwood, the long-time superintendent of the New

Mexico Spanish Mission, has just been re-elected, for the twentieth annual term, as chaplain of the Grand Army of the Republic for the department of New Mexico.

— One of the great anniversaries held during the Conference was that under the auspices of the National City Evangelization Union. Mr. James N. Gamble introduced Bishop Andrews, who presided, and stirring addresses were made by Rev. Dr. F. M. North, Bishop Bashford, Rev. Dr. Geo. P. Eckman, and Rev. Dr. Geo. Elliott.

— The following lines, entitled, "The Voyage," written by Rev. Dr. J. T. McFarland, the new editor of Sunday-school publications, and printed in the *Daily Advocate*, give a hint concerning his poetic gift:

"I go not where I will, but must;
This planet-ship on which I ride
Is drawn by a resistless tide;
I touch no pilot wheel, but trust

"That One who holds the chart of stars,
Whose fathom-lines touch lowest deeps,
Whose eye the boundless spaces sweeps,
Will guide the ship through cosmic bars.

"My soul goes not a chosen way;
A current under-runs my life,
That moves alike in peace or strife,
And turns not for my yea or nay.

"Not on the bridge, but at the mast,
I sail o'er this far streaming sea;
I will arrive; enough for me
My Captain's smile and word at last."

— Rev. B. S. Haywood, who engineered the excursion of the Conference to Redlands under the auspices of the Salt Lake route, gave the delegates a delightful outing thereby among the orange groves. A thousand people were turned loose, with some precautions as to possible damage to be avoided to the trees, to help themselves to the fruit.

— Mr. Boaz Duncan, who gave \$1,000 for the carved table at the General Conference, as heretofore reported, is the son of Bishop Duncan, of the Methodist Episcopal Church, South.

— Bishop Thomas Bowman, of the Evangelical Association, who was holding a Conference in the vicinity, spent a morning with the General Conference and was introduced.

— The retired Bishops, it appears, will have something to occupy their time. Bishop Andrews is to edit the Discipline; Bishop Walden has been made secretary of the Board of Bishops — a very fitting appointment in view of his central location at Cincinnati; Bishop Mallalieu is at the head of the Commission on Aggressive Evangelism; Bishops Foss and Walden are to serve on the Commission on Consolidation of Benevolences. Further, it seems to be understood on all sides that Bishop McCabe's work in behalf of the American University will require him to be here and yonder nearly all the while, and that his home may remain at Evanston, while Bishop Foss, living in Philadelphia, may be reckoned for the time being still the chief counselor of Methodism in that city.

— The Methodist Social Union of Denver, on Saturday evening, June 4, welcomed back Bishop Warren, and greeted Bishop Walden, who with his wife tarried there to visit their daughter and son-in-law, Mr. and Mrs. S. B. Bowman, and received with enthusiasm two former chancellors of the University, Bishops Moore and McDowell, with other dignitaries and visitors on their return from the General Conference.

— The General Conference cost about \$140,000. Of this Los Angeles raised in cash \$25,000, besides providing the place of meeting and certain local expenses

amounting to about \$10,000. The church paid through the Conferences \$91,000. The deficit — \$14,000 — was advanced by the Book Concern. Special efforts are to be made to secure the amount from Conferences which did not meet their apportionments.

— Bishops FitzGerald and Berry spent last Sunday, June 5, in Albuquerque, N. M., preaching to delighted congregations there.

— One distinctive feature of the General Conference was the close attention which the delegates, individually and collectively, gave to their work, from the opening day down to the very last hour of the session. This is all the more remarkable when one considers how many temptations to distraction and scatterment abounded in the region about Los Angeles. The seashore is only an hour's ride away, and in the other direction, at an equal distance, are picturesque mountain peaks, with glorious scenery in view, orange groves, palm avenues, vineyards, and all sorts of tropical attractions, alluring in extraordinary measure to those whose lives have been passed in the North and East. Yet, day by day, the delegates were in their places, in the Conference and at their committee work; and on the last night of the session, after twenty-five days of absorbing toil — much of it carried on in midnight hours, and even the Sabbaths being crowded with evangelistic labor — the body of the Conference seemed to be present, not many vacant seats appearing. The last roll-call showed 602 present. In view of the fact that scores of delegates had been called away by sickness or death in their homes, or by exigencies of one sort or another, and that the adjournment took place on Saturday night, and that railroad and steamer engagements required some to spend Sunday in San Francisco, a night's ride distant from Los Angeles, and in view, further, of the fear that had been haunting the minds of many during the closing week that the body might be left without the legal quorum of five hundred at the end of the session, this final record of attendance becomes all the more remarkable.

It was clear to all who studied the doings of the Conference that the delegates were in Los Angeles not because of the transcontinental pleasure jaunt, nor in view of the attractions of Southern California, but because they had been entrusted with certain duties to perform, and they were in conscience and honor bound to stand by their work until it was finished. This spectacle of honest, earnest, steadfast devotion to duty deserves to be emphasized before the church.

Life

The poet's exclamation, "O Life! I feel thee bounding in my veins," is a joyous one. Persons that can rarely or never make it, in honesty to themselves, are among the most unfortunate. They do not live, but exist; for to live implies more than to be. To live is to be well and strong — to arise feeling equal to the ordinary duties of the day, and to retire not overcome by them — to feel life bounding in the veins. A medicine that has made thousands of people, men and women, well and strong, has accomplished a great work, bestowing the richest blessings, and that medicine is Hood's Sarsaparilla. The weak, run down, or debilitated, from any cause, should not fail to take it. It builds up the whole system, changes existence into life, and makes life more abounding. We are glad to say these words in its favor to the readers of our columns.

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OBITUARIES

Trembling I went to gaze upon the dead,
With fear some nameless horror there to see,
But to my heart its sculptured silence said:
"O quick and strong, be not afraid of me!"

"There is no terror in this stillness white,
This muted pause in life's activity:
Spare expiation vow, memorial rite,
But for thine own heart's ease weep over me!"

"Fast on my closed and heavy-lidded eyes
Lie youth, love, passion, age, eternity,
The deep sea soundings of the centuries—
E'en life itself is but a part of me!"

"Touch me or not upon the lips and brow,
Love will not wrong me in its memory;
Love cannot pierce my isolation now;
Give to the living all thou owest me!"

"Matters it not the pyre, the sea, the soil,
For this that was the mortal part of me.
Fearless take up thy sacramental toll;
Fearless meet death, life's crowning victory!"

—MARGUERITE MERINGTON, in *New England Magazine*.

Sherburn.—Rev. Joseph Amory Sherburn was born in Orange, Vt., Nov. 22, 1821, and died in Barre, Vt., Feb. 29, 1904.

At the beginning of their wedded life his parents bought one hundred acres of wild land, cleared it, built themselves a home, and lived in it for more than a half century. God's gift to them was a family of ten children. The parents were members of the Congregational Church, and brought up their children in the nurture and admonition of the Lord. When eighteen years of age the subject of this sketch yielded to the touch of grace, and he was changed. With the birth of a high-minded ambition he sought the privileges of Newbury Seminary. While there he belonged to the theological class taught by Principal Osman Baker, who afterward became one of the Bishops of the Methodist Episcopal Church. This class antedated by several years the Biblical Institute at Concord, N. H. The members of this class were taught the beginnings of homiletics, trained in Hebrew and Greek, and given an opportunity to preach before the class. He was licensed as a local preacher in 1845 by Rev. S. P. Williams, ordained deacon in 1849 by Bishop Hamline, and elder in 1851 by Bishop Jones. He joined the Vermont Conference in 1847. It is said that he attended the sessions of his Conference fifty-six times, and was present each time to respond to his name at roll-call. On June 8, 1845, he was married to Miss Miranda Barrows, a sister of the late Rev. Lorenzo D. Barrows, of the New Hampshire Conference. For the full term of four years he was presiding elder of Montpelier District. He was a delegate to the General Conference in 1872, and a reserve delegate in 1880. The positions which he held upon the several Conference boards indicate the confidence which he enjoyed upon the part of his brethren. He was elected a trustee of Montpelier Seminary, then a member of its executive committee, and finally president of its board of trustees—a position which he held for many years.

How shall we characterize this man? That he was pre eminently great in any one quality no one will claim; but he had a poise beyond that of most men. His rugged nature asserted itself at all times. He never grumbled when the appointments were read—nor afterwards. He was glad when good things came to his peers. He was thrifty—he knew how to save by going without, and he also knew how to extract the full value from the money which he

spent. He was generous—his purse was always open to the calls of the church, and he was glad to aid in any good enterprise. All classes called upon him for counsel and sympathy, and he denied none. His pastors found a friend in him, and they in turn loved and revered him. As a Christian his experience was of the uniform type. He never quarreled with good men who differed with him in matters of theory. Like the saints of the olden time he was more exacting with himself than with others. He was fearless—he could stand alone if necessary. One might know his religion by sounding him upon any moral question. As a preacher he was plain—no interpreters were necessary. With him the Word of God was the final court of appeal. His prayers were stately, and saturated with Scriptural citation and imagery.

During the years of retirement he lived in Barre, Vt. But though retired, he was active in every good work. He associated with the young people in the Sunday school and Epworth League, and they paid him homage. His final sickness lasted but five days. Pneumonia did its work quickly and surely. His wife, Mrs. Hattie Dickey Sherburn, to whom he was married in 1885, with his four sons and one daughter, were all privileged to be at his bedside the last day that he lingered. Speech was impossible, but his life is his testimony.

The funeral services were in charge of his pastor, Rev. R. F. Lowe, who was assisted by Revs. C. P. Taplin, L. K. Willman, W. R. Davenport and A. L. Cooper, D. D., the last named giving the memorial address. The State papers gave generous space to his memory; the business men of the city paid every mark of respect by closing their doors during the hour of service; the members of Hedding Church, with whom he had lived his church life during his closing years, gave unfeigned evidences of respect and love. While his body rests beside that of the wife of his early years, his spirit has returned to the God who gave it. He has seen the King in His beauty, has awakened in His likeness, and is satisfied. S.

McGilvery.—Mrs. Harriet H. McGilvery, daughter of the late Henry and Desiah (Griffin) Hichborn, of Prospect, Maine (now Stockton Springs), was born in Prospect, Feb. 22, 1816, and died, March 9, 1904, at the temporary home of her daughter, Mrs. Albert V. Nickels, in Somerville, Mass.

Mrs. McGilvery was a descendant of the old and well-known Hichborn family, of Boston, Mass. Her grandfather, Robert Hichborn, was a member of the famous "Boston Tea Party," and a first lieutenant in the Massachusetts militia during the Revolution. At the age of twenty she was united in marriage with Capt. William McGilvery of her native town. During the years of their early married life she accompanied him on many deep-sea voyages. Later, tiring of sea life, they settled at Searsport, Me., Captain McGilvery entering into the ship-building business. For many years he conducted an extensive and prosperous business, being numbered among the largest builders in the State, and had very much to do with the early growth and prosperity of Searsport.

Mrs. McGilvery was a worthy helpmate, and was never found wanting as wife, mother, and mistress in a spacious home where many prominent guests came and went. A woman of rare gifts and attainments, having great reserve force, she was never at loss to meet the call of the hour. Those living who were privileged to enjoy her hospitality, will certainly remember the grace and dignity with which she presided in every department.

Five children were born to this home—four daughters and one son. The first great sorrow came to this family circle when the youngest daughter, Mrs. Harriet McG. Dunbar, was called to yield up her life far from home and native land, in October, 1875. The following March the husband and father suddenly finished his earthly course, and was laid to rest. In November, 1881, the only son, William R. McGilvery, also passed away. In February, 1903, the eldest daughter, Mrs. Desiah McG. Buck, bade good-by to earthly friends and went to join those who had gone before. Thus sorrow after sorrow came to this wife and mother. But, as she remarked to her pastor a few months before her death: "My sorrow has drawn me nearer to God." Truly the promise of the Word was verified to her: "My grace

is sufficient." She was the possessor of the spirit of him who of old said: "Though Thou slay me, yet will I trust Thee." With unshaken faith in the goodness of God, she gathered up the broken threads of life, and went on to live for those that remained. Truly, as a friend has said: "A woman of marked personality, of rare judgment, indomitable will, executive ability, integrity and discreet generosity, a fine type of New England womanhood, a friend whose memory will linger with us as a benediction."

Mrs. McGilvery was a loyal Methodist. She loved the church of which she had been a faithful member from her early girlhood, and the Methodist Episcopal Church at Searsport is deeply indebted to her and her husband for their liberality and devotion. Those who have served Searsport charge will ever remember her dignified yet warm greetings. ZION'S HERALD and the worn-out preachers have lost a true friend.

Four score and eight years—a long life, but a life well spent! "She rests from her labors and her works do follow her." Beside the church and a large circle of friends, eleven grandchildren, seventeen great-grandchildren, and two daughters—Mrs. Elizabeth McG. Nickels, of Searsport, and Mrs. Mary McG. Stowers, of West Palm Beach, Florida—remain to sorrow.

The funeral services were conducted by Rev. G. H. Hamilton, her pastor, at the old homestead in Searsport, and were attended by a large company of relatives and friends. G. H. H.

Buffum.—Albion King Parris Buffum, for more than sixty years a highly-respected member of the Methodist Episcopal Church, passed to his eternal reward from his home in Gardiner, Me., Oct. 15, 1903. He was born in Palermo, Me., March 8, 1823.

Mr. Buffum came to Gardiner in 1833, and learned the blacksmith's trade of his uncle, Mr. John Lawrence, with whom he found a home



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THIS CASE APPEARS EVERY OTHER WEEK

for several years; but afterward he was engaged in the manufacture of doors, sashes and blinds, becoming very prominent in all the business life of his adopted city.

He united with the Methodist Episcopal Church in Gardiner in 1840, and was immediately elected to official positions, which he maintained with integrity and honor throughout his life. It may be truly said that no person has ever contributed in time and money to the Gardiner Church so much as did Mr. Buffum. He was a Christian in the broadest, noblest sense of the word. His confidence in God was strong and unwavering. His faith in the Gospel of Christ was deep and abiding; he had no patience with any other theme of public discourse. He was a fearless and eloquent advocate of temperance — was one of the founders of the "Reform Club" and other temperance organizations in Maine. He visited many towns and cities to address audiences upon this theme.

In 1845 he married Miss Harriet B. Lawrence, who in much feebleness survives him.

The funeral on a Sunday afternoon at the Gardiner Church was attended by the Knights Templars and a large gathering of relatives and friends. The services were conducted by Rev. Albert A. Lewis, a former pastor, assisted by Rev. R. N. Joscelyn, his present pastor. L.

Starbuck. — Mrs. Helen M. Starbuck was born in Bourneville, Mass., June 15, 1869, and died in the same place, March 21, 1904.

It was a sad day for the family and the church at Sagamore when Mrs. Starbuck was called home to her reward. On Sunday, March 20, she was in her usual place at church, but did not remain to teach her class, as she did not feel well. After reaching home she rapidly grew worse till 10 o'clock the next morning, when she was not, for God took her.

Mrs. Starbuck's conversion took place under the ministry of Rev. Edward A. Lyon, at a weekly prayer-meeting held in the little school-house. At the close of the service she went to Mr. Lyon and told him she wanted to be a Christian and asked him to pray with her; and from that time forth she lived a straightforward Christian life. At once she entered upon active Christian work, and continued active till the summons came: "Come up higher." She was a steward of Sagamore church, president of the Epworth League, primary-class teacher, superintendent of the Home Department, and also one of the visitors. All these offices she faithfully filled, not simply performing the routine duties. She put heart into the work, and did all she could to make these departments of church work useful and successful.

Hers was a bright, active, beautiful, gentle Christian life at home as well as in the church. As a daughter she was the companion of her mother; as a wife she was devoted to her husband. She was the light and joy of the home to both husband and mother. The family circle is broken, not to be united till they all meet in the glory land. Her husband, her mother, her uncle, Bishop W. F. Mallalieu, her sister-in-law, Miss Anna Starbuck, preceptress of East Greenwich Academy, and a host of relatives and Christian workers, remain to mourn their loss. May He who buries His workmen, but carries on His work, find other workers to carry on the work of the greatly bereaved Sagamore church!

J. B.

Williams. — Mrs. Ursula Williams, wife of the late Samuel Williams, died at her home in Enfield, N. H., Feb. 9, 1904, at the age of 80 years, 3 months, and 3 days.

Mrs. Williams was a native of Enfield and always resided in that town, identifying herself with every progressive movement. Her husband, the late Samuel Williams, a veteran of the Civil War, died, Feb. 4, 1878. To them six children were born, of whom four survive her.

Mrs. Williams was much beloved because of the purity of her life and the integrity of her character. Earlier in life she was gloriously converted to God, and since that time has ever been true to God and Enfield Methodism. She will be much missed by the church and by the many who have been the constant recipients of

her liberality. But those who knew her best will miss her most. It was in the home that one fully realized the sweet dignity of her womanhood and the simplicity of her faith. It can be truly said of her: "To live in hearts we leave behind, is not to die."

Funeral services were held at her home, Rev. H. J. Foote officiating. The interment was in the family lot at Oak Grove cemetery.

H. J. FOOTE.

GOOD FISHING AND LARGE CATCHES

The warm spell of weather has brought forth the anglers; and the trout and salmon are now rising to the fly in Moosehead, the Rangeleys and the smaller ponds and lakes in Maine and New Hampshire. It is better fishing than at this time last year, because of the late opening season. If you contemplate a trip, send two cents in stamps to the Boston & Maine Passenger Department, Boston, for their book "Fishing & Hunting." It tells you where to go and what to find. A booklet giving the fish and game laws of Maine, New Hampshire, Massachusetts, Vermont, and Canada will be sent free, accompanying.

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Commencement at Boston University

Continued from page 710

Arts withdrew to another room and proceeded to hold their annual session, as the Epsilon Chapter of the Convocation. An hour or two was spent in routine business, and, at the close of the more formal business, a delightful episode followed, in the calling of the names of the various classes, with a request that all the members of each class should rise as the name of their class was called. The roll began with the earliest class, 1877, to which call four persons responded.

With the close of this session of the Epsilon Chapter, the Commencement week had come to an end. A brief hour of social converse gave professors and students an opportunity for saying farewell. The last senior left the college building, the doors closed, the lights burned low, grew dark, and the class of 1904 had scattered.

The week, as a whole, marks an epoch in the history of the University. No observer can fail to note the significant manifestations of the new life which is pulsing through the entire University. The newly-elected president, the new deans, the new department of Science, the newly-appointed professors of natural science, the general signs of progress all along the line of academic life, found a quick response in the unprecedentedly large number of graduates who attended the Commencement exercises and in the unmistakable spirit of enthusiastic loyalty to the University which made itself powerfully felt at every gathering.

Commencement Notes

— The inauguration of President William E. Huntington will occur early in the next academic year. A committee, consisting of representatives of the board of trustees and one member from the faculty of each department of the University, will have charge of the arrangements.

— The conferring of the hood upon the candidates for the degree of Doctor of Philosophy was an impressive feature of the Commencement exercises. As each candidate's name was called, he stepped forward, and Dean Borden P. Bowne, of the Graduate School, assisted by Professor T. B. Lindsay, placed the hood over the gown of the candidate, thereby creating him a Doctor of Philosophy.

— In his baccalaureate sermon Rev. G. S. Butters paid a just tribute to that fine scholar and noble man who, although no longer engaged in the active work of the class-room, is still eager in intellectual work—Professor A. H. Buck. The allusion was especially felicitous, for the present graduating class is the last class that had the privilege of instruction from Professor Buck before he was made Professor Emeritus.

— The scene in Tremont Temple, from the platform, was inspiring. The Temple was superbly decorated, and the brilliant costumes of the ladies in the great audience formed an effective color background for the sombre black gowns of the great company of candidates for degrees. On the platform the brilliant hoods of the members of the various faculties, and the military uniform of the Governor's staff gave additional dignity to what was a memorable occasion.

— A touching and unconscious tribute to the personality and abiding influence of ex-President Warren was the frequent reference to him under the old title of "President," as though he were still in his accustomed place. It is hard to separate the thoughts of Boston University and President Warren. The transition from the old administration to the new has been so

gentle, and the spirit of the new administration is so thoroughly in harmony with that of the old, that only close observers fully realize the profound significance of the new life that has come to Boston University since the election of President W. E. Huntington.

— It was an impressive moment when, in his response to the congratulations of the alumni in the Convocation meeting, President Huntington referred to the act of the trustees in relieving him of the duties of Dean of the College of Liberal Arts—duties which he has carried for twenty-two years. In a voice which told of his deep emotion, he said: "The trustees have relieved me of this burden and have placed it upon the shoulders of a strong young man who stands by yonder wall." The great audience burst into applause so long continued and so enthusiastic that those of the trustees who were present had overwhelming proof that their choice of Professor William M. Warren as Acting Dean of the College of Liberal Arts has the enthusiastic approval of the graduates of the University.

— At the meeting of the trustees on Tuesday several important changes in the administrative and teaching staff of the University were made. Professor Wm. M. Warren, Ph.D., was appointed Acting Dean of the College of Liberal Arts. Professor Charles W. Rishell, Ph.D., was appointed Assistant Dean of the School of Theology. Professor M. D. Buell, after nineteen years of service as Dean, requested that he be relieved of the duties of the deanship at the close of the present academic year. The trustees granted Dr. Buell's request, and he will, hereafter, be able to devote his entire time to the important duties of his professorship of New Testament Greek and exegesis. Mr. Alexander H. Rice, instructor in Latin in the College of Liberal Arts, was advanced to an assistant professorship. Two exceptionally brilliant men were elected to assistant professorships for the work of the newly-organized department of Natural Science. These newly appointed professors are Dr. Arthur W. Weyss and Dr. Lyman C. Newell. Full accounts of these men and their work will appear in the July issue of *Bostonia*.

— Among the interested spectators at the Class Day exercises we noted Dr. Daniel Dorchester, who listened with attention to the class day oration of his grandson, Paul. The Dorchester family occupies a prominent place in the records of Boston University. Two of Dr. Dorchester's sons are bearers of degrees from this institution: Liverus H. is a B. A., class of '86, and an S. T. B. '89. Another son, Daniel Dorchester, Jr., was professor of English Literature from 1883 until 1895, and was awarded the degree of Ph. D. in 1891. Two grandsons, Daniel Clark Dorchester (A. B. 1900), and Paul Dorchester (A. B. 1904), are graduates of the College of Liberal Arts. One granddaughter, Mary Wright Dorchester, graduated with the degree of A. B. in 1899; and still another granddaughter, Elizabeth, after a really remarkable record as a scholar, was obliged, through ill health, to withdraw from college before the completion of her course.

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CHURCH REGISTER

HERALD CALENDAR

Manchester Dist. Pr. Mtg. at Marlboro, N. H.,	June 13-14
Bucksport Dist. Min. Asso. (Western Div.), at Castine,	June 20-21
Bucksport Dist. Min. Asso. (Eastern Div.), at Calais,	June 20-21
Norwich District Ministerial Association, at Moosup,	June 20-21
Bangor Dist. Min. Asso. (Southern Div.) at Newport, Me.,	June 21-22
Maine State Epworth League Annual Convention, at Augusta,	June 23-24
New Bedford District Ministerial Association, at Bridgewater,	June 27-8
Richmond (Me.) Camp meeting,	Aug. 12-22
Willimantic Camp-meeting,	Aug. 22-29
Sterling Epworth League Assembly,	Aug. 24-27
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 26-Sept. 4
Laurel Park Camp meeting,	Aug. 28-Sept. 5
Sterling Camp-meeting,	Aug. 29-Sept. 2

SUPPLY FOR THE SUMMER.—Rev. W. N. Richardson, of Hyde Park, Mass., is open for engagements as a supply for one or more Sundays during the summer months.

W. H. M. S.—New Bedford District Woman's Home Missionary Society will hold its annual meeting at the Methodist Episcopal Church in Fairhaven, Wednesday, June 22. Sessions at 10 and 2. Delegates are requested from every auxiliary on the district. Address by Mrs. T. J. Everett, Conference president. Luncheon, 20c.

MRS. SARAH A. PAINE, Cor. Sec.

If you are scrofulous, dyspeptic, rheumatic, troubled with kidney complaint, general debility, lacking strength, take Hood's Sarsaparilla.

DEDICATION AT MELOUSE.—The First Methodist Episcopal Church of Melrose will be dedicated June 12 19. On Sunday, June 12, at 10.30 a. m., the opening of the new church, Bishop W. F. Mallalieu will preach; at 12.45 p. m., Sunday-school rally; at 7 p. m., Epworth League, address by Rev. G. H. Spencer. June 13, 8 p. m., organ concert. June 14, 8 p. m., public reception. June 15, 8 p. m., love-feast. June 16, 3 p. m., reception to shut-in members of church. June 17, 6.30, banquet. June 19, 10.30 a. m., dedication service, with sermon; 3 p. m., missionary rally, with address by Rev. J. W. Butler, D. D.; 7 p. m., sermon, by Dr. S. F. Upham, followed by communion service.

SEMI-CENTENNIAL AT SWAMPSCOTT.—This church will celebrate its semi-centennial, Sunday and Monday, June 19 and 20. At 9 a. m. a love-feast will be led by Rev. N. H. Martin. The anniversary sermon will be preached at 10.30 by Rev. E. S. Best, first pastor of the church. At 3 p. m., Rev. John D. Pickles, Ph. D., will preach, and at 7.30, Rev. G. W. Coon. Monday evening there will be a banquet and reunion of former pastors and members.

WILLIAM FULL, Pastor.

SEMI-CENTENNIAL AT BOSTON STREET, LYNN.—This church will observe its semi-centennial on Sunday, June 19, Tuesday, June 21, and Friday, June 24. On Sunday a historical sermon and historical addresses will be delivered. Banquet Tuesday, and roll-call, Friday evening. Will non-resident members and former members, whose addresses are not known, kindly send them to the pastor, Rev. W. H. Meredith, 319 Boston St., Lynn., at once, and attend these reunion services, if possible. If you cannot be present, please send a letter.

W. H. M. S.—The annual meeting of the Lynn District Woman's Home Missionary Society will be held at the Methodist Episcopal Church in Peabody, Wednesday, June 15. Sessions at 10 a. m. and 2 p. m. Lunch, 15 cents. Electrics leave Lynn for Peabody fifteen minutes before and after the hour.

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